

THE SUNFLOWER

SPIRITUALISM
METAPHYSICS
HIGHER CRITICISM
PSYCHIC SCIENCE
ASTROLOGY
PALMISTRY-HYPNOTISM

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THE "INCARNATION"

OF OUR NEW THOUGHT.

J. P. COOKE.

The noblest, the fairest and most remarkable philosophy of the universe must needs take on flesh and blood before it will prevail. The vitality of ideas, depends on those who live them out, not on those who entertain them.

Is Spiritualism to be thus incarnated? Who is to make the power of this word, prevail among men?

Let us inquire thoughtfully, what is the great quality that we are looking for? How shall it be known? It is associated with what we mean when we speak of the "Magnetism" of people. The magnetic person is known as being "All of a piece." He embodies an idea. Some thought, passion or feeling not only takes form in him, or her, but takes substance, becomes him, is the informing soul in him, tempers and shapes him. He is single, sincere, never hesitating or doubtful. What he is, he is in all moods and all hours, in all relations. This constitutes what we call character. It is not any special moral or intellectual property that thus sways the mass of mankind. It is character, purpose. We find it associated most frequently with high organic quality. This spiritual, organic quality is manifested by the prevailing quality of life, it is imparted along with life itself. It depends largely on the original nature and life-degree of the parents, and yet partly also on their existing state of mind and health, their mutual, pure love or lack of it. It lies beyond education and association; it is what renders the flower floral, the grain cereal, the bear bearish, the man coarse or brutish on the one hand, or angelic and divine on the other. To some extent it is associated with what we call "mediumistic" persons. Those who articulate the spirit of the time. Those who voice a movement.

There is good reason to believe that Jesus possessed this in a remarkable degree. The evidence appears in the life and work of Paul. Intellectually, Paul moved in a circle of ideas unfamiliar to Jesus. His cast of mind was wholly different from that of Jesus. His doctrines were not received from Jesus. He was of another temperament, hot, tumultuous, vehement. An intellectual man, educated, trained, prejudiced, self-willed, of decided individuality. But who can read his writings without feeling that he was under the spell of a great character. His wrestlings with himself, his struggles after an unattained idea, his longings, sighings, groanings after union with his Spiritual Lord—all these attest the same thing.

After his "vision," on the way to Damascus, he went to Arabia and dwelt apart in order to reconstruct himself and formulate his theories of salvation—his Christology—and indeed, his whole theory of thought.

Every great movement has to take on flesh to realize itself in external expression thus. It was, and still is, believed that Divine Grace and truth took on human form and human character by organic quality in the person of Jesus. The central doctrine of the later portion of the New Testament, is the "Incarnation." All thought gathered about the person of Christ. The Christ was an official designation. The talk is all about living in Christ, dying in Christ, rising in Christ, being glorified in Christ, the law of the spirit of Christ, Christ the wisdom of God and the power

of God, Christ the way, the truth, the life; Christ in men, and men in Christ, Christ the vine and they the branches; Christ the head, they the body; Christ the body, they the members. The very forms of speech at the command of the early writers were exhausted in the effort to convey the idea that this person, as a person, carried with him the force of a divinely creative power. The idea of the spirits Ideal-man, was spoken into being and became articulate in him.

In an eloquent passage the great rhetorician, Lord Macaulay, writes: "Logicians may reason about abstractions, but the great mass of mankind can never feel an interest in them. They must have images. God, the uncreated, the incomprehensible, the invisible, attracted few worshippers; a philosopher might adore so noble a conception; but the crowd turned away in disgust from words presented no image to their minds. It was before God embodied in a human form walking among men, partaking of their infirmities, leaning on their bosom, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue and the doubts of the Academy, or the pride of the Portico, and the fancies of the lecturers, and the swords of 30 Legions were humbled in the dust."

What was it that made this image so powerful? It was the power of spiritual truth which was there "incarnated." Humanity's faith is in persons, rather than in Abstract Principles. Even though these latter are the Realities of the Inner Life, and the Power of Heaven. Intellectually speaking, man on this earth, is still in a cycle of sensuous perceiving. Inner Realities do not rouse him in his spiritual life.

Who is to incarnate spiritual philosophy and truth in this age? Teach them of the Higher Life and of the Higher Spiritualism? Will it thus realize its possibilities? If it will not, then it is a mere speculation. A heap of sand holding many perfect crystals perhaps, but the bulk is loose or shapeless. Will it blow away with the wind or be used for mortar to build temples for another faith?

Some think the time for such magnificent incarnations as stand like monuments in the ancient world, has gone forever. Society is too large, too complicated to admit of them. The multitude of small souls must take the place of the single majestic one. Innumerable sons and daughters of men must do the work which a mighty prophet or king did once. But the responsibility is not taken away: it is distributed; more and more men combine and strengthen each other as units, but the group of individuals standing steadily where planted will make a solid foundation for a Temple of Truth.

Whoever has looked on at the work of pile-driving has noticed how the timbers were driven down in a piece of soft ground, on which no building could be safely erected. The long stakes enter the spongy soil till they appear a small forest beneath the surface. They hold the ground in place to make it solid for the dwelling, the court-house or the home.

For a thousand years, Venice, a city of marble, beautiful as a dream even in its decay, has thus stood and endured; a fame in history, a glory in the world of art—the sea bathing its walls and kissing its very door-stones. A city of Truth, more beautiful may abide longer than Venice, and resting on the work and inspiration of individual characters, who standing firmly

planted in convictions, and in the Spirit of Truth, hold together the loose, drifting elements which compose the mass of humanity.

BUSY BRAIN WORKERS.

Men of Thought and Mental Force Are Usually Long Lived.

It is a very common but erroneous belief that brain work is destructive of physical strength, says the Chicago Chronicle. The fact is that men of thought and mental force have always been distinguished for their age. Colon, Sophocles, Pindar, Anacreon and Xenophon were octogenarians. Kant, Buffon, Goethe, Fontenelle and Newton were over eighty. Michael Angelo and Titian were eighty-nine and ninety-nine respectively. Harvey, the discoverer of the circulation of the blood, lived to be eighty.

Many men have done excellent work after they have passed eighty years. Lander wrote his "Imaginary Conversations" when eighty-five. Isaac Walton wielded a ready pen at ninety. Hahnemann married at eighty and was still working at ninety-one. Michael Angelo was still painting his giant canvases at eighty-nine, and Titian at ninety worked with the vigor of his early years.

Fontenelle was as light hearted at ninety-eight as at forty, and Newton at eighty-three worked as hard as he did in middle life. Cornaro was in far better health at ninety-five than at thirty and was as happy as a child. Dr. H. H. H. Boisy was still practicing as a physician in 1897, going his daily rounds at the age of 103. William Reynold Salmon, M. R. C. S., of Conbridge, Glamorganshire, died on March 11, 1897, at the age of 106. At the time of his death he was the oldest known individual of indisputably authenticated age, the oldest physician, the oldest member of the Royal College of Surgeons, England, and the oldest Freemason in the world.

Fuss.

A writer in the London Lancet, discussing "Fuss as a Mark of Modern Civilization," defines fuss as a form of neurosis, and says of it:

It is not vigilance or prudence or deliberate and considerate judgment. It is not even a natural and rational anxiety, though it may exhibit itself in the guise of any one of these. It is mere fussiness. Serving in itself no useful purpose, it mingles with and impedes every useful work, dampening energy and discouraging initiative and the sense of responsibility in those engaged in it. All the while it may be preaching moderation and self control. This neurosis is not confined to any people or part of the civilized world, though it would seem to be more prevalent in some quarters than elsewhere. Wherever there exists a suitable soil in the form of an intellect equipped with the visual organs of education, but without corresponding reflective power and self-restraint, there the morbid germ develops until it may even become epidemic over a wide area.

Mexican Justice.

An American tells this story of Mexican justice: "One morning the body of a cowboy was found in a border town. It was supposed he had crossed the Rio Grande to attend a dance and flirted with some senorita and so was shot by a Mexican. At least that was the theory, because a bag of money amounting to \$200, all in gold, was found on the body, proving that the murder had not been done for robbery. Besides the coin a very costly six shooter, silver mounted and ivory handled, was strapped around the deceased. The finding of the gun was the occasion of a trial before the local alcalde, or justice of the peace. It was against the law to carry weapons, and the dead man was fined \$200, just the sum they found on him, for violating the Mexican statute."

THEY ARE VALUABLE FOOD.

Pure, Sweet California Olive Oil and Olives.

THE DIETETIC USE OF OLIVE OIL.

It is now used in many ways in cooking. At one time it was never thought of. It adds fragrance and deliciousness, with its rich, nutty flavor, which makes it a peerless article and it is more healthful than lard, butter or other greases.

For roasting turkey, chicken, baking beans, broiling, frying eggs and omelettes, oysters, for cooking peas, beans, tomatoes, cauliflower, spinach, greens, soups and gravies, baking cakes, and shortening of all kinds. The pie crust shortened with olive oil will melt in your mouth, very wholesome and perfectly digestible. It is much more healthful and more economical than "hog grease," butter or other preparations made from various oil and fats which are adulterated with unknown composition, which unfit it to enter the human stomach. It does away with the grease, smoke and disgusting odors of the old time cooking of animal fats.

It will work not only a reformation in the kitchen, but in the home, in your stomach, in your heart, in your whole life.

The oil heats to a much higher temperature than butter or any other fat, without scorching or smoking. It is always sweet and pure and imparts no (unpleasant) flavor to the food in which it is used. It can be used repeatedly for deep frying if strained every time and bottled tight.

For salad dressing olive oil supplies the food values lacking in the salad (vegetable or fruit) and renders the salad more palatable and more readily digested.

Use the oil freely, and allow it to soak in the salad before applying the baked lemon juice, lime juice or honey vinegar, eggs, with a pinch of salt and cayenne pepper.

Chop fine six pitted olives, half a cup of blanched almonds chop fine; also half cup of tender celery. Mix with dressing and serve on lettuce leaves.

Turkey and chicken can be stuffed with ripe olives. Use ripe pitted olives, chopped fine, for omelettes.

FINEST QUALITY FOR TABLE USE.

It is a perfect substitute, with its delicate, nutty aroma, for creamery butter, swarming with germs, or, commercial nut butter, preparations made from old, stale, rancid nuts. Peanuts are more or less indigestible. They contain a low rate of vibration and soil substance.

Olive oil is readily accepted by the most sensitive stomach. It tastes good in the mouth and acts well in the stomach. It makes good, fresh blood, strong muscles, is conducive to good nature, a clear brain and the highest type of wholesome and righteous living, because it is the most substantial fat food which nature has most liberally dispensed for our health and long life in the highest nutrition and most easily digested form, to benefit the system.

EMINENT AUTHORITIES

Have experimented with it and found it a potent agent for many defects of the excretory ducts, especially the skin—scrofulous patients. (I cured myself of eczema.)

Its beneficial results when used in conjunction with a fruit diet and grains, have frequently been marked upon the scalp, ridding the hair from falling out, keeping it from turning gray, curing the itching—(barbers use it after shaving and for facial massage.) It supplies to

the sebaceous glands, the only substance which they secrete when in a healthy condition, and the absence of which is the cause of baldness.

ANONING THE BODY.

It is well known that the skin is a great absorbent, and nutrition even can be conveyed through its agency.

When warm olive oil is applied to the skin of a delicate person it is an excellent tonic, and rubbed briskly in so that all of it is absorbed. It has a most pleasant effect and renders it most delightfully supple. The film of the oil allows a free passage of air and water, relaxing the skin and sheathing irritated surfaces from the action of the air during the winter. It has the effect of protecting the body from the piercing cold. It is a good preventive of colds and is conducive to perfect health in every respect.

The new born baby should be anointed all over with warm olive oil to retain the natural oil of its body. Soap and water before the second day causes too great a shock to the child. Then anoint the naval and spinal cord with it. Puny children of backward growth if bathed in warm olive oil, rubbed in with the hands, will gain wonderfully. Or, such children as can not retain food on the stomach, can be given the same treatment to advantage. It is a vermifuge for tapeworm and diseases of children in general.

If the body is aching it will give relief. If fatigued or tired at night it will give vigor and firmness to the limbs and body, enabling you to get up the next morning fresh and strong. Oil the soles of the feet every night—first producing a warm glow by rubbing the feet with a coarse, dry bath towel.

Olive oil can be used for burns, bruises, corns, etc.

The chief value of olive oil in malarial, typhoid and scarlet fevers, is its ability to be rapidly absorbed through the skin and reduce the temperature of the body.

After a warm bath, it is good to massage the body, particularly paralytics and epileptics, to lubricate muscles and joints. It is good for gout, chronic and acute, rheumatism and kidney troubles, dissolving calcareous matter. It is a solvent for gall and kidney stones, and a sedative for gastric catarrh and cancer, liver ailments all distressing stomach disturbances.

ITS THERAPEUTIC PROPERTIES

Are well known to the medical man. It is destructive to certain forms of micro-organic life, which can be best eradicated from the system by its internal use. The greatest virtue being its purity and lubricatory quality for the intestinal canal. Persons who need to gain rapidly in flesh and blood, those who are emaciated, convalescing from some wasting disease, pulmonary, tuberculous, consumptives, children who have not obtained proper food, for advanced aged persons in whom nutritive processes are becoming less and less vigorous, those who need it the most, persons whose general health has been impaired by unhygienic surroundings, are all wonderfully helped by the free use of olive oil, a tablespoonful daily, restores to the worn out or diseased tissues, just those elements of repair that its reconstruction demands. It stimulates intestinal activity, being slightly laxative in its effect, which stimulates the liver and stomach, and encourages the process of digestion. In nervous exhaustion and diseases where the

system demands to be fed rather than drugged, it is indispensable. Dr. A. E. Osborne declared that pure olive oil as a food has no rival. He sustained a pneumonic patient for over seven months on olive oil alone, excepting a few tablespoonsful now and then of milk and of broths. The last few months the oil alone, kept him alive, which was applied externally. It possesses remedial properties that the animal oils do not possess, and is superior to cod liver oil for the feeding of consumptives, for colds on the lungs or sore throat. For cold in the head rub the nose with it.

Goddard E. Diamond, who is now 107 years old, retains all his faculties, physical and mental as a man of fifty. He attributes his youthfulness to the free use of pure California olive oil, both internally and externally.

It is a fine diet for pregnant women. Also to be used in rubbing in case of labor. For poulticing all kinds of swelling of the legs, old sores, inflammation of the bowels, caked breast. It is also used as a substitute for goose grease or coon's oil. I cured a swollen gland on my neck by rubbing it with olive oil.

A HOUSEHOLD REMEDY.

It stands unrivalled as an element of natural food and medicine, but if you can not obtain the pure product of the olive you better use it as food or medicine than to take a gulf-toned oil which sores the stomach, and that overtaxes the heart and digestive organs. Cotton-seed oil has a value of about five cents a pound, leaf lard fifteen cents, creamery butter, thirty, olive oil fifty.

IN ABDOMINAL SURGERY.

To subdue inflammation and prevent new inflammatory outbreaks, and to prevent the development of germs. It gives nutritive support to the patient (a pint poured into the abdominal cavity can be absorbed.) It can be applied with the fingers into the pelvic organs, and especially to denude surfaces covered with exudates. In suppurations or adhesive condition of the appendix, in purulent adhesion of adnexa peritonitis, it lubricates inflamed alimentary tracts and arrests their further congestions, which satisfies most demands of the system for a concentrated heat producing food, and restorative for worn out or broken down tissues, just such elements of repair as its reconstruction demands a direct alternative effect in constitutional diseases.

Olive oil treatment for appendicitis is used both locally on polities and by mouth and colon in some hospitals, where the record of cures have been without operating.

Every night before retiring, a few minutes should be devoted to the facial bath. If the skin is impregnated with pimples, rub in well a little olive oil, allowing it to remain on about ten minutes. Wash off in warm water that has been boiled, using pure vegetable soap and plenty of friction. After all traces of the soap have been removed, dash on plenty of cold water, in which a pinch of soda has been dissolved. Dry the face thoroughly with a soft towel, rubbing upward and backward towards the ear.

The Paris Fagaro-says that the secret of Sarah Bernhardt's golden voice and her acting is that she eats unsalted olives between the acts.

Angle whisperings; our intuitions which inspire us to prestantly aspire.—A. Z.



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JANUARY 24.

TO OUR READERS.

Your attention is called to the changed appearance of this issue of the paper. The change is made to place us in the same list as other standard papers, thus giving us advantages that we could not use on the old style that was different in size, width of column and general make-up from the general paper throughout the country.

We also hope the paper we are using will please our patrons better than the old. We bought as good paper as we could, tried experiments, and yet could not seem to get a paper that would not break on folding. Three different times we have had paper made to our special order through R. H. Thompson, our wholesale paper dealer of Buffalo, but the result was the same. We believe this will prove more satisfactory.

The change in the paper and the addition of new machinery has been a great drawback to our work and has made the paper slightly irregular, but as soon as the machinery gets settled in place and working smoothly, that feature will disappear.

We call special attention to the Religious Thought page. This is a new feature that we have arranged to carry. Religious thought from eminent clergymen of every denomination. This is something that every Freethought and Spiritualistic advocate should read carefully. Without knowing what the different leaders in these lines are preaching, you cannot know the trend of religious thought. This gives it in a condensed form and many who read it will be surprised at the free manner in which things that were considered heretical only a few years ago are now discussed in a sense as broad as they are discussed in the writings of Thomas Paine. In fact, today he would be considered an advocate of the "Higher Criticism," instead of the arch-heretic of the world.

Read this issue carefully. Call the attention of the children to the column devoted to them and after a little they will read some of the matter intended for their elders.

Now is the time to send in new subscribers. They will be pleased and you will have a great satisfaction in knowing what they have gained.

THE COAL QUESTION.

During the past two weeks the coal situation has not improved any. Some of the places have taken the matter in their own hands and have taken coal from the cars, tendering payment for it, but claiming that the exigencies of the case made it necessary for them to do so. Even the Capitol at Washington is suffering from a coal famine and we are wondering if Congress will do anything.

Mitchell has used his authority with the miners to such advantage that they are ready to work longer hours and to do all they can to aid in supplying the coal, but the railroad yards at Jersey City have 15,000 cars of coal standing on the track, while the railroad presidents simply say that the congestion is due to confusion.

Confusion that will allow cars of coal to stand on the tracks while the millions of the United States are suffering for fuel is more than criminal! Every death from cold is due to the negligence of these rulers and they are as guilty of murder as though they put a knife into the person's

heart or put a pistol shot in the individual's head.

The coal situation clearly points to the fact that something must be done to prevent a recurrence of this line of action both on the part of employer and employee. There must be some method evolved by means of which the difficulties between capital and labor can be adjusted without such serious after effects upon the people at large as has resulted from this.

Great wisdom is required to handle such a question, but trusts—both of labor and capital should have early attention at the hands of our lawmakers immediately.

A HISTORY OF SPIRITUALISM.

For about a year, Lyman C. Howe has been trying to secure the necessary material to make the beginning of a history of Spiritualism. He has secured quite a little matter, but the bulk of the matter that he needs to make the beginning of his work is still out of his reach.

It is not to be considered that much of the evidence he has called for is not in the hands of Spiritualists who might by a little effort get it to him thus aiding both he and the N. S. A. to carry on a work that should be done without any unnecessary delay. We can not pick up a Spiritualist paper any issue without seeing the notice of some old-time worker who has passed higher. They are naturally going the way of all flesh, and soon there will not be any of the pioneers of the movement left to tell the story of its beginning.

It is essential for the future of Spiritualism that its early history be written down before those who are able to give the evidence pass away. Thomas Paine stated that his books or what purported to be verbatim copies of his books, were printed with things in them that did not appear in the originals, not one year after the original copies of the books were issued. Is it then strange that the doings and sayings of Spiritualists should be misreported and published erroneously at this distant time from the early experiences?

Let us all join in and aid the work of placing the true history of Spiritualism before the people so that "He who runs may read" so that there need be no question among future generations as to the real starting point.

It is true that the unfortunate condition of Brother Howe's eyes have acted to a certain extent against him, but notwithstanding that, had the rank and file of the Spiritualists taken the interest in the matter they ought to, there would have been much more work done. It informs us that he soon intends to go into the hospital at Buffalo for the purpose of having an operation for the removal of the cataracts and that will probably put him in a position to do much more work on the forthcoming history in the near future. But remember that this is a part of your work as well as of Mr. Howe's and then do your part towards making the same a success.

THE BEAUTIES OF OLD TIME RELIGION.

Listening not long ago to a person singing some of the old-time religious songs, the thought struck us, "What a lovely idea the people of the days gone by had of religion." The song that was sung was only one of the immortal songs of the past, songs that were sung at all religious meetings from fifty to one hundred years ago.

The songs of a cult will go a long ways toward letting the people know exactly what that cult believes, and their lines of thought and action. For instance, when we sang that good old hymn,—

"And are we reptiles still alive,
And do we yet prevail?
'Tis wondrous, 'tis amazing grace
That we are out of hell."

Think what an exalted idea of human-kind the author of that must have had, and what wonderful people he considered the people of this world to be!

Another "very beautiful" song tells us of the beauties of things and in the same breath tells us that "Only man is vile."

When we read the ideas of the people of a hundred or two years ago, when we absorb the grandeur of the hymns of Watts that were the standard of but a comparatively few years ago, it is no wonder that the Puritanic ideas held sway so long and that it made Salem Witchcraft, with all its attendant horrors a possibility.

From the first inception of the doctrine of Christianity up to and including the present time, it has made its way by acting on the superstitions, ignorance and fears of its advocates. Harsh talk do you say? Perhaps. But do not the facts bear it out? Have you ever attended a revival meeting? Do you think the conditions that prevail there could be brought about in any way except through the mediation of fear? If you have seen the people groveling at

the feet of the "revivalist" and putting their money, jewels and other valuables before him, while he stood over them shaking the whip of hell in their faces and you see the pained expression, you will have no question of the fear that has taken possession of them and you will accept the entire statement.

What a difference between these and the new. Instead of the horrors of hellfire and an angry god, we have songs of beauty and a line of songs that vibrate with peace, love and harmony.

GREENBACKER LOGIC.

I did not dare to get out before as the weather was so bad for me and the appearances were so much like coming changes. But now that things are a little brighter, I thought I would step up for a few words.

I have been around the office quite a little lately and have been examining the forms of the new paper and have seen the new arrangement. Do you like it? I do. I think it is much better than the old and will give much better results than the old issue. I hope everyone will be as well pleased with it as I am.

I looked over that page about religions and I think anyone who does not read it will miss a good thing. I want to know about the religious ideas of the past and present so that I will know where I am at. I read those articles and then I happened to see that editorial about the old songs and the new and the ideas they had of religions and I wonder that they did not have trouble even among themselves about it. In fact, I would think that a person who could join with any fervor in singing such songs could take himself out into a fence corner and pick a quarrel with himself. But that is some people's idea of the beauties of religion.

Watts must have been bilious, I think. I would advise him to take a few bottles of some patent medicine cure-all—The reason I want him to take a cure-all is so that if it does not happen to hit what's the matter with him it may hit something else.

I see that Moses Hull has gone out into Ohio. What a wanderer that man is. He is as hard to keep track of as some of my brothers. Just when you think you have got him right where you can put your hand on him, he gives a jump and he is somewhere else. Moses is working to make that college a success and he will make it out too. You need not watch him for he will call on you soon and I hope when he does you will have a few good dollars to give him to help that college along. I think that college are good things so when they come your way take them in, give them a good hearing and "push them along" with something to make it worth while having stopped with you.

I just looked across the room and my eye fell upon one of those pretty pictures of Mrs. Tillie U. Reynolds. Tillie is a whole host when it comes to going out for work. I see that the New York State Association of Spiritualists has selected her to go forth as a missionary. They could not have done better. She has all the requisites of a first class missionary with a pleasant address and a good mediumship. Spiritualist societies in the State should see that they have a call from her.

I was very much grieved to learn of the severe sickness of my friend Harrison D. Barrett. He has had enough to contend with without adding his own sickness to the rest. I hope he will soon recover and get back to his old work. The people need him and many appreciate him and his work if he sometimes thinks they do not. There is an old saying that it is always darkest just before dawn and I hope this will be the darkness that precedes the rising of the sun for him and that it will shine in fuller effulgence than ever for him.

A. GREENBACKER.

THE CITY OF LIGHT.

Lily Dale, O! City of Light!
Gladly we come to thee;
City on earth, where all is right,
There let my home now be.

Lily Dale, O! City of Light!
With your beautiful parks and groves;
City on earth where there is no night,
There is my home well chose.

Beautiful lakes, so sparkling and clear,
Music to swell the breeze,
Go to make my home more dear,
Among the flowers and trees.

Beautiful lakes, with lilies so white—
All beauty belongs to thee;
Come, O! come! to the City of Light,
Drink in its purity.
Flossie Griswold, age 12.
Lily Dale, N. Y. Jan. 16, 1903.

Doing good is the only certain happy action of a man's life.—Sidney.

"HARDENING" OF CHILDREN

And Some of the Ill Results That Are Apt to Follow.

Hecker is outspoken in his objections to the methods pursued in the so called "hardening" of children by the means of cold douches or baths. As a rule children thus treated are more susceptible to nasal catarrhs, throat affections, bronchitis and pulmonary inflammations than those who have not been subjected to the "hardening" process. Furthermore, such measures frequently give rise to pronounced anaemia and various disorders of the nervous system. Children so "hardened" are especially prone to acute and chronic intestinal disorders.

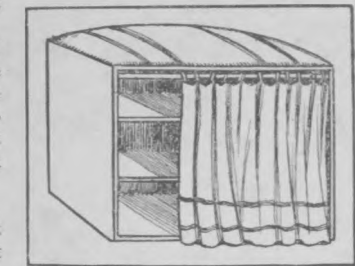
While in healthy children a properly conducted "hardening" process is often of advantage it must be remembered that there are no hard and fast rules, and that every case must be treated according to the individual indications. The fundamental principles of a proper "hardening" system are as follows: (1) Gradual acclimation to the air of the room; (2) gradual acclimation to outdoor air; (3) gradual acclimation to cold water; (4) suitable clothing—varied according to the weather and time of year. Great care should be observed in acclimating the child to cold water, and the effects of the same should be carefully watched, the endeavors being at once suspended on the first appearance of any unfavorable symptoms.

On no account should any of the "hardening" measures be commenced until the nursing period is passed, and in all cases the process should be one of gradual advancement.—New York Medical Record.

Handy Piano Seat.

This is an improvement on the round music stool and is contrived from an old packing case fitted with two shelves for music. Two sides are knocked out and the whole wood must be well sandpapered or enameled.

A quilt seat would be one stained a dark oak with a thickly padded flat brown serge cushion fixed on the top and kept in its place with bands of



MUSIC CASE AND PIANO SEAT.

natural colored leather. Curtains of chestnut brown pongee silk hide the sides and can be easily drawn aside when music is wanted. These combined music cases and piano seats are to be recommended for use in flats where space is limited, and they possess the merit of being inexpensive and easily made by the amateur carpenter.

Sleeping and Sitting Room.

If one has to use a room for both sleeping and sitting in, it is a good plan to fit up one corner with shelves not more than four feet from the floor where the bath and all other washing appliances can be kept. This corner should be cut off from the rest of the room by a handsome cretonne or tapestry curtain, which should be suspended by a rod hidden by a piece of cornice molding. Having the corner of the room thus cut off will add to rather than detract from its appearance, for the convenience of this little private nook will be a very great comfort to its owner, who will probably put up another shelf a few feet higher than the first to keep her boots and shoes upon.

To Clean Silk or Wool.

For silk or fine wool goods, such as cashmeres, flannels, etc., gasoline is a much better cleansing agent than water. For a dress waist about one gallon of gasoline will be required. Take one-half of this and place in a clean pan or washbowl. Put the garment in and wash with the hands, rubbing good white soap on the soiled spots same as with water. Squeeze and rub until the dirt is loosened, then squeeze dry and rinse in the remaining fluid. Squeeze dry or partly so and hang in the open air until the odor has evaporated. Never use this in any room where there is a light or fire, as the gasoline is very inflammable. Goods cleansed in this way require no ironing.

New Silver.

New silver frequently is lacquered. In other words, the surface has been varnished with a solution of gun cotton and ether. This is done by manufacturers to prevent the silverware being tarnished, also to keep the surface in good condition. The varnish sometimes peels off, leaving the exposed surface to tarnish. In this case there is nothing to do but to place the silver in boiling water for two or three minutes, after which the lacquer can be easily removed. Silver can be relacquered if desired.

Dusty Books.

To free books from an accumulation of dust, first brush them carefully. Then, holding with the backs uppermost, rap them gently upon a table or other solid surface so that the dust will drop out from between the leaves. Repeat this operation, holding the book on end. Then carefully wipe again and return to the shelf. This is the way a librarian does it.

Wooden Tubs.

When wooden tubs or pails have to stand for some time, instead of filling them with water, which is sure to become stagnant, try painting them over with glycerin. The wood will not shrink until the glycerin dries on, and that will not happen for months.



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THE GARDEN OF EDEN.

In the Garden of Eden,
As you're all well aware,
According to scripture,
God made the first pair.
He first moulded Adam
Out of earth's cold clay,
And then from a rib,
Made dear Eve, they say.

That was the beginning
Of man upon earth,
And you see they both had
A miraculous birth.
But you'll find if you follow
The scriptures clear through
Others miraculously conceived, if
its true.

I cannot understand
Why omnipotent power
Would mould man in His image,
And repent the next hour.
But he wasn't as wise
As the devil you see,
For he told them they'd live
If they ate of the tree.

While God in His wisdom
Declared they would die
If they ate of the tree
Which was plainly a lie.
For the devil came around
And stood on his tail,
Said to eat—become Gods—
And he did prevail.

Then they learned they were naked,
Showed great wisdom, you see,
By covering themselves
With the fig leaves from the tree.
And without the serpent,
Perhaps all would be blind
And living in ignorance
Up to this very time.

But the Garden of Eden
Was a mythical birth—
Has no room in the minds
Of the wisest on earth.
For man has discovered
Through laws that were fine,
Evolution has given
A much higher mind.
S. J. Richardson.

A subject of study ought not to be abandoned because it is beset with difficulties, nor because, for the time being, it may meet prejudice or encounter contempt.—Berzelius.

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LILY DALE NEWS.

The Whist Club met with Mrs. Foote last week.

Mrs. Truman Allen visited the Dale between trains.

Arrangements have been made to hold a series of dances at Scheu's hall every Wednesday evening for the next six weeks.

Mrs. A. C. White and Mrs. Susie Wickham were called to South Dayton by the illness of their mother who is suffering from an attack of pneumonia.

T. J. Skidmore, Mrs. C. B. Turner and Mrs. Eliza Page attended the funeral of Mrs. Judge Cook at Jamestown, January 17.

The weather God let loose on us a few days ago and we were treated to a storm of snow, sleet, a little rain, a good deal of wind but fortunately no exceedingly cold weather. The ground is covered about two feet deep now and things look promising for a continuance of it. The snow-plow makes its regular trips so that we can get around comfortably and all are as comfortable as a lack of coal will admit.

We are better situated on the coal question than the great majority of places as we have secured several cars recently and most all are supplied. Those who are not supplied with coal are mostly those who have made arrangements to burn wood and thus they keep comfortable.

A pronounced piece of news is the sale of the Bennett store to Mess. Hall and Dayton. We have not learned the exact use they intend to put it to, but rumor has it that they will run a first class restaurant in the basement and have the ground floor devoted to a fruit store and for baked goods, there being a bake oven in the building.

The friends of Mrs. O. F. Gage will be pained to learn that she met with the misfortune to fall on the sidewalk in Buffalo and fractured two bones of her right arm. The fracture was reduced by three of Buffalo's best surgeons and it is hoped she will recover the full use as rapidly as possible. At last reports she was doing as well as possible under the circumstances.

OBITUARY.

MISS ELIZABETH CLOUGH

passed into the great world of light on the evening of November 6th, 1902, after sixty years of noble work on this earth.

She left an influence that will be felt for all time throughout the wide circle of friends and relatives who mourn her for she was loved by all who knew her.

She spread sunshine wherever she went and always helped everybody if only the opportunity presented itself.

Her greatest strength came from her perfect devotion to Spiritualism and she gave of this strength freely to the dear old mother, whose staff she has been for many years. In her last illness her mother was given strength to be with her until "God's finger touched her and she slept."

E. G. Reilly.

Value of Spiritual Papers.

Editor of Sunflower:

I notice that you are progressing and making a weekly of the Sunflower.

That indicates prosperity among the assumed millions of Spiritualists, 20 first class spiritual papers ought to find liberal support; at least 20,000 readers for each.

If Spiritualists would devote more time to the study of our literature and the science of life and the application of the principles of Spiritualism to the needs of humanity and education of the unfortunates the Cause would soon have a new impetus and the thinking reading world would learn to respect us in spite of the prejudice against ghosts. But it is not the number of papers so much as the quality of reading they furnish that is needed to satisfy the variety of minds, and give opportunity for elucidation of the various branches of science which Spiritualism represents. A number of papers are necessary and those who are able might do themselves a favor and the Cause service by subscribing for each one and selecting from each such reading as they desire and distribute them among those unable to pay and among those who might become interested in the Cause by having the papers put into their hands.

But unless the papers already occupying the field can be well supported it seems folly to introduce new ones.

In my call for information for the purpose of writing history I endeavor to reach as many readers as possible by writing for all the various publications within my reach, if I overlook any I would be glad to be notified. I regard this work as one that should interest every Spiritualist in the world and each one should be glad to assist in making the history thoroughly reliable.

It is not expected that I can use in detail more than 10 per cent of the facts that I collect but they are all needful as a means for the formation of a correct judgment and establishing the certainty of all the statements the history will contain.

Some interesting letters have recently come to hand from which I may quote in a future letter, one of them contains a striking experience in the way of unique phenomena forecasting the results of the great civil war. There are many varieties of facts and experiences that may be helpful that cannot be anticipated in these published calls, but every reader can judge of the value of facts and if they should send in such as was not needed it will do no harm.

Yours for the Cause,

LYMAN C. HOWE.

Requests and Thanks from the N. S. A.

Dear Editor and Friends at large.

In the tribute of love and sympathy expressed by the officers and members of the Morris Pratt Institute, toward Mr. and Mrs. Barrett, in the earthly loss of their only and beautiful child, the following resolution appears. "Resolved; that the secretary of the Morris Pratt Institute requests the N. S. A.—whose beloved president Mr. Barrett is, to at once set apart and make known a certain day and hour for universal concentration of spiritual thought and power, for strength and comfort to our beloved brother and sister. May this wave of thought universal from sphere to sphere, give them courage to look through the cloud of sorrow to the higher life where the mists of earth shall clear away." "Never shall a tender tie be broken."

In connection with the above, it was suggested that as the 29th of January will be the birthday anniversary of Thomas Paine, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought, therefore, it is requested of the friends everywhere, that they concentrate their loving and helpful thoughts of sympathy upon Mr. and Mrs. Barrett, that comfort and renewed strength may reach them, on January 29th at 8 p. m. Spiritual societies not meeting on the date mentioned could also fix their united thought of love and sympathy, at the same hour mentioned, on the following Sunday while assembled for spiritual services. That a baptism of light and peace may thus reach our stricken friends, and prove a healing balm for their every ill is the prayer of all.

We also here publicly thank all societies and individuals who have sent resolutions and other expressions of sympathy to the N. S. A. office concerning the sorrow of Mr. and Mrs. Barrett, the N. S. A. appreciates them all, and rejoices that its honored President and his dear companion are so tenderly beloved.

MARY T. LONGLY,
Secretary of N. S. A.

VALUE OF OLD CARPETS.

How They May Be Used For Borders and Rugs.

Do not condemn the old carpet until you have studied its possibilities. The usual method when a carpet gives out is to buy a new one for the best room, take the old one for the next best and so on down. But this involves either waste or patchiness, as one seldom has two rooms the same size or shape. The old carpet usually has some good breadths, and if these are mended and cleansed there will be sufficient for a border rug. Always darn a carpet with its ravelings, says the Ohio Farmer, darning to a piece of goods similar in color, not a piece of the carpet, which would produce a clumsy effect.

It is not so difficult to wash a woolen carpet as one would at first think, and in making it over the breadths may be put into the tub one by one. Two tubs will be necessary for long breadths. Have the tubs half full of quite hot soda, using one tablespoonful of some good washing powder to each pailful of water. Allow the breadth to soak for a few minutes, then rub it on the board and rinse in a tub of clear water. By folding it four thicknesses and unscrewing the coars it may be passed through the wringer, or if the day be pleasant it may be hung dripping from the line. Whole carpets are sometimes scrubbed upon the floor after the carpet is well dusted and the floor washed clean, but they are not apt to dry as clear as when washed in breadths.

When using the old carpet for a border, miter the corners as the carpet layers do, pressing the seams before tacking it down, and plan to have the weak or patched places come under some large piece of furniture where they will receive but little wear. Old newspapers are excellent for wadding; they cost nothing, are clean, and the printers' ink keeps off moths. Regular carpet lining cannot be successfully cleansed for re-laying, for simple sweeping will not free it from dust, while a regular shaking or whipping will reduce it to atoms.

How to Lengthen Children's Frocks.

A pretty way to lengthen children's frocks is to cut off the hem, leaving a seam on it; put on a strip of insertion from one to three or four inches, as required; replace the hem, and the skirt is all right. Do the sleeves the same, and you may put a strip around the bodice directly under the arms if needed. Insertion is so cheap nowadays that this does not mean much expense.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

January 8th Prof. Lockwood's class lecture upon the X-ray was very interesting and instructive; each member had the privilege of examining their hand through the aid of the X-ray.

Tuesday evening, January 13, Victor Wyld met his class at 368 Front Avenue at the parlors of Mrs. Whittaker. His guides displayed wonderful ability in demonstrating their power of control and individuality of expression and gave to the class some very excellent advice in regard to the development of psychic or spiritual gifts; it was an intellectual and spiritual treat. The advice given by the guides was of a nature that would benefit all who will heed it; it appertains to this sphere of existence or in the life beyond.

Members of the Y. P. S. I. who meet every Tuesday evening at the Temple corner Prospect Avenue and Jersey Street, will hold a masquerade dance and entertainment Tuesday evening, January 27, in the dining hall connected with the Temple. Patrons of SUNFLOWER please take notice and notify friends for a good time is expected.

The members of the Children's Lyceum, extended a kindly greeting of their appreciation to Mattie E. Hull for the kind letter which was read before the Lyceum, Sunday, the 11th.

Thursday evening Prof. Lockwood gave his closing lecture of the second course at the Temple, his subject was regarding Mediumship his lecture was listened to by pupils in the class with a good deal of interest. The Professor has made a deep study of the laws of nature and the psychic forces of the same, and understands well how to present his ideas and in the near future he will have some new ideas to present.

Mrs. Lockwood has been very ill during the present week but is improving and today is able to sit up and be around a little.

Victor Wyld will give an entertainment Monday evening, January 26, at the Temple, in the interest of the Children's Lyceum and especially of interest to the members of the Lyceum. Miss Bessie Starr is the leader of the Lyceum and she puts forth a good deal of effort to interest the children, as also does the teachers of each class, of which Mrs. Barr, Mrs. Van Buskirk and Mr. Hanson are the principal teachers, and most of the pupils are punctual in attendance.

Monday evening, January 26th, May Muntz, a member of the Harmony Circle Society, will hold a musical, literary entertainment in LaTourane Hall, corner W. Utica St. and Verblank. Mrs. Muntz has good ability in this line of entertainments and patrons may expect a good time.

NATURE'S WARDS.

By Arthur F. Milton.

"I always make things as easy as possible for everybody, so as not to inherit a fault-finding vibration. It pains me to feel anyone thinking harm of me," remarked a lady who was generally known to be very considerate and conscientious in all she did.

We always laud kindness and consideration for others, and honor the one extending it, but seldom probe to the cause of such actions.

It may be that some have other motives for being obliging—speculative motives or simply taking pleasure in pleasing others. But both are laudable, nevertheless—the one because the operator is willing to prepay the expectation, which is far superior to demanding something for nothing; and the other because it shows love of mankind to be a positive virtue with the individual in question.

Now, as to the sensitive who does good for fear of inheriting adverse opinion of an unsympathetic thought-wave, we must turn to another page in Nature's dictionary to find its meaning before we express an opinion.

Some might assert that she has been unsympathetic herself once upon a time and is now under Nature's observation or care to undo the discord inherited. But be this as it may. It proves that she is obedient to Nature's promptings or may

have some other positive virtue which solicits the kind attention of Nature, and in that has a good friend who is aiding her on to a still higher eminence. If we cannot laud her under those circumstances, Nature is doing so, at all events, and she thus need not care for our opinion. But what of it? Well, so much, that it furnishes us with a beautiful object lesson for study and observation of human character; and when we see such punctiliousness exercised for anything that is praiseworthy, we may infer that we are dealing with someone who is under Nature's care whatever else we may dislike in that person's character.

Not all are thus blessed—even among those with whom we can find no fault; and yet there are many whom we would condemn, that Nature has under her wing, and protects against every calamity or obstacle that we may place in their way.

Would that all mankind were thus sensitive to Nature's promptings. With all humanity's faults we would still have a better world than without it.

Necessity not Fatality.

Necessity is not, as of old, an image without us, but a magic web woven through and through us, like that magnetic system

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"THE GREAT FIRST CAUSE."

Mysterious Self that all behold,
Dwells in each age and every time,
In sage's word and poet's rhyme,
In thundering storm's sudden roar,
Or old St. Peter's golden door,
In pictured scenes of Mexico
And every a ruin long ago.

All things Thou dost permeate,
Throughout the church, throughout
The state,
And all ways hast Thou been the same,
Myrrour of Power without a name,
Whither Jehovah, Zeus or Jove,
In thrones heaven or sacred grove,
Thou always hast appeared to men,
Creation's mighty Sovereign.

Thou Thought and word and deed,
Every root and branch and seed,
Lovers' love, and fostered pain,
Blossoming elm and columbine
Join their voices in thy praise,
"Smiling through eternal days,"
Thou art the listening ear doth greet,
In those with sphere music sweet.

In Babylon's rustling leaves,
Or King's poetic sheaves,
In the "Canaan" of sovereign Rome,
Or in St. Peter's golden dome,
We are how men for Thee have
Sought,
How earnest priests Thy laws have
taught,
But Thou of all things art a part,
Of Nature's beauty and of Art.

Bangor, Me. Mark A. Barnise.

PERSONAL MAGNETISM;

HOW ACQUIRED

THROUGH PROPER BREATHING.

The effect of oxygen is not only stimulating but a vitalizing one as well. When inhaled, oxygen is almost immediately transmuted into that peculiar electro-magnetic fluid which is known under the name of nerve force or vital magnetism, and an abundance of which will fill a person with courage, power, enthusiasm. Timidity, such as manifests itself in stage fright, etc., is often overcome by a few deep inspirations of pure air.

The process of using natural oxygen of the air is very simple. Inhale until both the chest and abdominal region are fully inflated, and exhale as completely as possible. Unless one has a special training in view, the breath need not be held, and it is immaterial whether the process of filling the lungs is slow or quite rapid. All clothing should be loose, however, and the breathing should be done through the nose. Air that is or has recently been exposed to the rays of sun is particularly rich in oxygen, and in breathing it, immediate results are felt.

Nearly all systems of spiritual and mental development lay a stress on deep breathing; but many mistake the effects of oxygen for some spiritual or esoteric force, and believe that the process of charging the system with oxygen is the ultimate to be obtained. Such so-called occultists do not realize that there are other and more potent forces in man, and that it is possible to awaken them, through the process of such development or training is somewhat more difficult than mere deep breathing.

DR. EICHWALDE.

A CHAT WITH

KATE ATKINSON BOEHME.

The other day a poor fellow wrote me and his letter touched my heart it was so pitiful. I was writing on this belated issue of my paper at the moment, but I put it aside to write him a long and cheering letter. For years he had been laid up in bed, utterly helpless and miserably poor, supposed to be bedridden for life and dragging out a miserable existence to its end.

I told him that while I granted all he told me of his sad condition, my eyes penetrated beyond all that and I could see within him a perfect self without a shadow of deformity or disease; that this perfect self had its body, a design body, a pattern body, of which the diseased expression was but a counterfeit presentation. I then tried to explain that by dwelling upon the thought of the perfect self within and the perfect design body, forces could be set in operation by which the outer body would shape itself in accordance with the design.

body. I told him I would join my thought to his and together we would break the chains that held him to his bed of pain.

Why did I not say to that man—You will have to study the Science of Healing and reach a certain high place intellectually before you can hope for relief. Why? Because I did not believe it.

And why did I not believe it? Because I know that in every human soul there is the sort of knowledge we call transcendental and that it is quite enough to begin upon. You can add to it and draw to it later but you do not need to wait for these accessions before beginning to work out your own release from disease and death.

Jesus healed instantly, if we may credit history, and he did it by touching this place in the soul where transcendental knowledge lies dormant awaiting the electric spark of life to be given it by another soul. It is from this place that a man says—I believe that I may be healed though I know not how it is to be accomplished. Begin with this faith and add to it more and more knowledge of the law and you will go from height to height, beyond anything which you can now see in imagination, for as you ascend, new heights, now hidden, will become visible.

And it is not necessary that you shall drop everything for the purpose of this ideal. If you are a musician stick to your music or if an artist stick to your art or a housemaid stick to your housework. It does not make so much difference what you do so that you do it well. We can see about us every day those who dignify manual labor of the commonest sort making it beautiful and ideal. In work of some sort is your opportunity for putting to the test your hold on the healing vibration. Work is so beautiful and so glorious when you bring the New Thought to bear upon it and no longer have a tired brain, a feeble body and tense nerves to contend with. Work is play when you understand how to go about it.

—The Radiant Centre.

MANHOOD.

The finest type of manhood is never overwhelmed or entirely dismayed, no matter what comes. A man of the best type may see his property swept away from him, his hopes blasted, his ambition thwarted and his plans demolished, but his spirit remains undaunted; his courage, his trust, and his self-confidence are undiminished. His success is beyond the reach of mere accident, of fire, of panic, or of temporary disaster; the foundation of his success is laid upon the eternal rock of truth, of justice, of probity, of right thinking and of square dealing, and no flood of misfortune or commercial devastation can reach him. They do not touch the real man, for his investments are in himself. It is only the more shallow minds, men without reserve character, without other resources than money or property, that go down in financial failure. The man who has learned to live in himself, and not his property; who does not put his trust in riches, but in principle, does not lose his greatest possession when he loses his money.—Success.

THE DIFFERING WAYS.

A dismal way is a downcast way. Saving up shadows for a sunny day. Nursing sorrow but to make it last. Scowling at joy till it hurries past. Living life as a nightmare dream. Seeing gloom in the place of gleam.—O poor soul!

Paying by choice such a bitter toll. A happy way is the uplift way. Looking for the sunlight every day. Banishing sorrow with a spirit high. Clinging to joy till it can't pass by. Living life as real and sweet. Seeing the beauty and grace complete.—O rich soul!

Knowing the truth of God's control. Ripley D. Saunders.

Character is best where no hands but nature's have been laid on it.—Emerson.

DON'TS FOR GIRLS.

Don't, whatever the fashion may be, wear a lot of jewelry.

Don't talk of your ailments in company or discuss your diseases.

Don't be profuse with terms of endearment and kisses in public.

Don't wear a fine gown and shabby boots. To do so stamps a woman at once.

Don't fail to converse at a luncheon or dinner, but don't discuss the food provided.

Don't speak of persons by their Christian names as soon as you get to know them.

Don't wear a number of diamonds or other precious stones by day. It is never in good taste.

Don't have dirty nails, soiled handkerchiefs or soiled linen. Don't use quantities of perfume.

Don't keep reaching your face or your hair when once the latter is arranged in your bedroom. Try to forget it.

Don't make a point of being late for church or for any entertainment to which you may be invited. It is a habit which does not increase your importance and sensibly decreases your popularity.

Girls in Business.

"The girl who enters a business career has many things to consider before she can hope for advancement," said a business man. "Her success depends on three things—namely, punctuality, strict attention to business and making her employer's interests her own. The girl who is always on time establishes for herself a quality that is indispensable to work in whatever line. Every moment of business hours belongs to one's employer, and the girl who realizes this cannot fail to elevate herself in his estimation. Thus she is not only helpful to him, but she is also helpful to herself, for it is upon his interests that her success depends. There are some girls who regard their employment as a temporary affair that will terminate at the first offer of marriage. As a rule the girl who lacks good business qualities will make a poor housewife, for she lacks that intelligence upon which good housekeeping depends."

Household Tools.

The house unprovided with hammer, screwdriver and bradawl lacks perfection. The house in which these tools have to be searched for calls for improvement. On the doorcasing, behind pantry, cellar or closet door may be found an out of sight yet near at hand spot for them. Between two stout nails two inches apart you can hang the head of the hammer. Inch wide strips cut from a man's leather shoe can be fastened to the doorcasing by means of a large tack at each end to form a sort of loop behind which the screwdriver and bradawl can be slipped. Have the leather strips about four inches long; nail one end, then try the tool to see how much fullness will be needed to hold it firm, slipping more than half through. One doorcasing will accommodate four or five tools, one above another.

Useless Ornaments.

An observer of a statistical turn of mind made an inventory of his hostess' reception room while waiting for her appearance and noted forty-seven wholly useless "ornaments," the majority of which were most wasteful as well. The fever for possession of the cheap and unconsidered desire for "art" has converted otherwise agreeable rooms into little more than curiosity shops and auction rooms. Before placing any ornament in a room it would be well for the owner to put to it and herself three questions: "Why is this placed here?" "What idea does it stand for?" and "Isn't its room, just simple, unobtrusive space, more desirable than the object itself?"

The Virtues of Woman.

A Paris paper has been inquiring what virtues are most essential in woman. The question submitted to its readers brought many, thousand answers. Faithfulness had 8,278 votes; economy, 7,960; and orderliness, modesty, devotion, charity and gentleness follow in the order named. Cleanliness had 3,394 advocates; patience, maternal affection and industry had between 2,000 and 3,000 each, while courage, discretion, simplicity, wisdom, honesty and amiability were between 1,000 and 2,000. Abnegation came last in the list with 568 votes.

A Hint to Mothers.

"If a child has swallowed anything that will not digest," said a noted physician, "particularly if it is sharp, let him eat immediately two or three pieces of dry bread. This is very apt to surround the object swallowed with a sort of coating. In addition let the food for several days be more solid than usual and under no circumstances give purgative medicine. The chances are that the child will feel no trouble from the carelessness."

The Built In Seat.

The built in seat only increases in popularity as time goes on instead of losing its vogue from length of service, as so many things do. For one reason it presents such possibilities for both large and small houses. In the small rooms of an apartment or flat, where a divan or colonial sofa would be impossible, a small seat adds much to the artistic effects and coziness.

To Cook Bacon.

To cook bacon properly cut it very thin, lay the slices on the broiler, rest this on a dripping pan and put in a hot oven. Turn once. You avoid all smoke and smudge, and your bacon is pink, crisp and delicious and easily digested. Bacon is the best possible meat for breakfast.



MAGIC INK.

A Simple Trick With Which To Puzzle Your Playmates.

Boys and girls sometimes amuse themselves with what is called "invisible ink," a fluid that makes no more color on paper than water does, but which becomes visible at once if you expose it to heat. An ink of that kind is a great curiosity to persons who have never before seen it, but a greater curiosity still is an ink that may be quickly made to disappear by rubbing it.

To make this fluid get a little starch (just the common kind used by the laundress) and mix it with water until it becomes of about the consistency of cream. Then to it add a few drops of tincture of iodine, and it is ready for use.

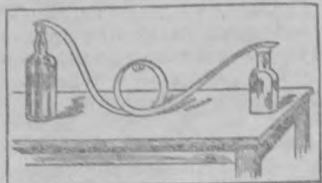
Dip your pen into it and write a few words on ordinary letter paper. The writing will be of a dark brown color and will dry very quickly. It will look exactly like brown ink, and when you tell your friends that you are going to make the writing disappear simply by rubbing your hand or your handkerchief over it they will probably look incredulous, for it has a permanent appearance, just as the black ink of a letter does.

But rub it, and every trace of the writing will vanish as quickly as if your hand had magic in it.

There are many ways in which this fluid may be used for amusing or mystifying people.

A Homemade Loop the Loop.

This little apparatus illustrates the principle of centrifugal force and shows why the trick cyclist does not fall when he reaches the top of his inverted path. A long strip of cardboard is bent into a loop, and its ends are fas-



LOOPING THE LOOP.

tened to two supports, one of which is a few inches higher than the other. Two bottles of different height form convenient supports. If a spool shorter than the width of the cardboard is placed carefully upon it at the higher end and let go, it will roll around the loop without falling off and go on the top of the small bottle. To prevent the spool running off the track it is advisable to bend up the edges of the cardboard or paste a narrow strip of paper on each side. The spool may be replaced by a little wagon in which any small objects may be laid loosely. Not only will the wagon not fall in going around the loop, but the load, though not fastened, will not fall out.

The Hunter's Servant.

A hunter's servant while out on the chase lay down in a quiet nook, watching for the game to pass by. A rabbit soon passed, but he did not arise because he said he was then looking for deer. Presently a deer passed, but by this time he was looking for pheasants and so did not move. He next saw ducks, quail, pigeons, squirrels and other game, but he did not attempt to get any of them because they were not what he was looking for at the time. He was waiting for an opportunity, he said. But everything passed except what he was looking for, or else passed at a time when he was looking for something else. His master finally came and reproached him for his inaction, saying that one will never get an opportunity exactly to his liking, but should learn to take what comes along and make the most of it.—Austin Bierbower in St. Nicholas.

The Pug's Retort.

An elephant large met a pug dog small. While both were out walking one day. And the former began criticizing the pug. In this really discourteous way: "My dear little friend, the whole world knows that curis Have long been out of style, but I see That you cling to them still, for the curl In your tail Is as tight as can possibly be!"

"Well, what if it is?" And the pug dog's wrath

Could be seen in his very toes. "Full many a beast has a curl in its tail, But you have a curl in your nose!" Then the elephant trumpeted loud with rage.

While the pug, in a fright, ran away, And the elephant hated the sight of a dog Ever since that unfortunate day. —Florence A. Evans in New York Herald.

About Old World Rulers.

The king of England is German, Norman and French; the emperor of Russia is Danish and German, even more than he is Muscovite; the king of Greece is a Dane; the king of Sweden and Norway is French; the king of the Belgians has nothing of the Belgian in him; King Victor Emmanuel is more Austrian than Italian. So it goes down the line. Very few of the reigning monarchs can claim race relationship with the people they govern. It is a curious fact, but nevertheless the records bear out the statement.

A Bird Surgeon.

Every now and then there are stories told of how birds and animals act as surgeons, either for themselves or for their fellows. The latest is the feat of one of the captive hawks in Central park, New York, who lanced with his sharp bill a tumor on the leg of one of his mates. He tried for days to accomplish his purpose, Pedro, the afflicted one, having serious objections.

How to Freshen the Dining Room.

A few drops of oil of lavender in a silver bowl or ornamental dish of some kind half filled with very hot water and set in the dining room just before dinner is served gives a delightful and intangible freshness to the atmosphere of the apartment. Hostesses often put a small vessel in the parlor and dressing rooms when arranging the house for a festivity. The suggestion is especially valuable to the hostess in a small apartment which sometimes in the bustle of preparation becomes stuffy.

How to Clean Books.

To remove grease spots from books place the stained pages between sheets of blotting paper in order to protect the rest; then lay powdered magnesia or French chalk on and under the grease marks and press over the blotting paper with a hot iron. The powder will absorb the grease and leave the pages quite clean.

How to Wash a Mackintosh.

A dirty mackintosh can be quickly cleaned by spreading it on a table and then scrubbing it with yellow soap and soft water. The brush used should be a nailbrush. When the dirty spots are all removed, rinse the mackintosh in cold water till quite free of soap and then hang out in the shade to dry. Do not wring it or place it near a fire, but content yourself with giving it a shake and then allowing the air to complete the drying process.

Great men stand like towers in the city of God.—Longfellow.

Hope is our only hope.—A. Z.

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Gems Gleaned From the Teachings of All Denominations.

This world is a place for activity, effort—progressive, continuous—toward an inspiring, heart stirring goal.—Rev. Dr. Adams, Reformed, Brooklyn.

Put a Price on Souls.
Those who want their birthright to the kingdom of heaven and yet are not willing to become Christians have put a price on their souls.—Rev. Dr. Strauss, Evangelist, Salem, Va.

Not Arbitrary Enactments.
The commandments are not arbitrary enactments laid upon the shoulders of an unwilling people; they are indications of God's will most welcome to those who can say from the heart, "I delight to do thy will."—Rev. R. Hadow, Presbyterian, Toronto.

More Than a Hobby.
Religion means more than a hobby. It is not a social reform alone, and yet it includes all reforms. Neither a pragmatist nor a preacher comes up to the great, broad freedom of the wide truth the Master announces.—Rev. C. W. Byrd, Methodist, Atlanta, Ga.

Education and Religion.
As human nature is constituted and as life is lived today the only way a civilized people can rear a generation of loyal and virtuous youth is to educate them systematically in the principles of morality and religion.—Rev. Dr. David Beaton, Congregationalist, Chicago.

Blessedness of Work.
Work is one of the most blessed things in human life—the joy of it to feel that you are a maker, a creator, that you have some power to take the raw materials of the universe and work them over into forms of use and beauty.—Rev. Dr. Minot J. Savage, Unitarian, New York.

Reconciliation.
God's forgiveness of the sinner leads to reconciliation. Harmony between God and man comes instead of discord, and variance no longer exists. All that separated man and God passes away. There is nothing more beautiful and satisfying in the world than reconciliation.—Rev. Dr. Wylie, Presbyterian, New York.

A Special Responsibility.
There is a special responsibility resting on the well to do classes in this country. There may be some excuse for the Pole, Bohemian or Greek to violate our traditions, but there is none for the American. If either class is to indulge in Sunday games, it would better be the poor who have no breath of fresh air through the week.—Rev. W. A. Bartlett, Congregationalist, Chicago.

A Sure Refuge.
In hours when the heart is burdened with a consciousness of sin; when the soul is overwhelmed by a vision of its failures, when temptation is doing its dreadful work, when one sees before him the black gulf of despair, how sweet the words of him who speaks as never man spoke, "Him that cometh unto me I will in nowise cast out."—Rev. Dr. Polemon H. Swift, Methodist, Chicago.

Living Without God.
To live away from God is to have a dissatisfied life. Life with God is joy and peace and rest. All the restlessness, the feverishness, the dissatisfaction, that characterize this age are due to godlessness. There is no more godlessness in the slums than there is in the suburbs, no more godlessness in the penitentiaries than in the universities. Godlessness is simply being without God.—Rev. G. Campbell Morgan, London Evangelist, in Chicago.

Basis of Christian Unity.
There is but one Christian faith, and the basis of unity therein is an intelligent conception of Jesus Christ as the Son of God. Who, then, is it that is working best for real church unity? Is it he who is continually harping upon the differences in our church methods or he who fearlessly proclaims the Christ as the Son of God, the Saviour of the world? The only basis of unity for the church of Christ is Christ.—Rev. Charles Latta Chalfant, Presbyterian, Atlanta, Ga.

Commercialism in Religion.
Commercial and commercialism are two different things. The one is legitimate, the other harmful. When a man becomes a political leader and says he is in it for the profit, we call it commercialism. When a church sets out to attract the wealthy, it has taken up commercialism. A church of rich people is no church at all. When a man gives ostentatiously and for some benefit he expects to receive, that is commercialism, but the world gives and lauds his seeming generosity.—Dr. Felix Adler, Ethical Culture, New York.

Smoothing His Pathway.
Every man should remember that his life will be the happier for making habits to be his allies, smoothing his pathway instead of enemies that heap up barriers in the way. Whatever we do regularly we soon do easily and at last pleasantly. The full joy of one's work never comes until the working becomes habitual, until the action is automatic and almost unconscious. When work has reached the stage when by long practice it is habitual and automatic, the hours of work become the hours of one's greatest happiness.—Rev. Dr. D. N. Hills, Congregationalist, Brooklyn.

The Sin of Hypocrisy.
Hypocrisy is the most awful of all parental sins. No matter what the father or mother may do, as long as the child can firmly believe that his parents are living consecrated, godly, pure and noble lives that child is bound to the foot of the cross with hands of steel, but when the child perceives that his mother and father are leading hypocritical lives, pretending one thing to the world and living another kind of life at home, as a rule, there is very little temporal or spiritual hope for the child.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

Contrasts of Character.
The character which is made up of the coarseness of the stone and the heat of the fire, representing the solidity of the stone and the restlessness of the fire, suffused with principle and shot through with passion, controlled and obedient, is the character upon which depends the destiny of the nations.—Rev. Frank W. Gunsauls, Chicago.

No Patience With Hypocrisy.
To succeed in helping to make humanity better we must ourselves be right in heart. A clean heart is a prime requisite for every one who wishes to do good. Men will bear with our mistakes and our ignorance, but they have no patience with hypocrisy. There is nothing more disgusting than pious cant.—Rev. L. A. Crandall, Baptist, Chicago.

God's Estimate.
The gospel of Jesus Christ expresses God's estimate of what man can become in his spirit, in his disposition, in his character, in his relations with men, in his attitude to problems, in his dealing with truth. Men are always putting distance between God and humanity. God is always eliminating that distance in the Christ who unites the divine and human.—Rev. J. A. Rondthaler, Presbyterian, Indianapolis.

The Divine Love.
There is one supreme passion in-folding the race. It is the passion of divine love. There is one supreme law dominating the world. It is the law of love. In these the soul is being built. This is life. As out of our humanity there have already come arts, sciences, laws and letters and civilizations, so out of us at last, by the pouring into us of the spirit of love, is to come the kingdom of heaven.—Rev. Dr. West, Congregationalist, Winona, Minn.

Being on the Lord's Side.
What are the advantages of being on the Lord's side? It is the side of honor. Sin degrades and disgraces and drags down that which God intended to be high and noble in man. The angels of God in heaven honor the sinner who repents. Those who profess Christ in an undaunted spirit will be honored by God and the holy angels. To be on the Lord's side is to be happy. There are many who have but little of this world's goods and much affliction, and yet they are happy.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

Blessing of Sunshine.
Blessed are those who do things with a heart full of sunshine. Indeed, what normal ambition is satisfied by carrying everywhere the wet blanket of doubt and despair? Let us do whatever we do cheerfully, and so give people we meet the thought that they have had a glimpse of heaven. What is the use of being gloomy and ugly? And what a fine old world this would be if we could all be receptacles of the stored up sun force of cheerfulness.—Rev. F. A. Hineckley, Unitarian, Philadelphia.

Christ in Social Reform.
It is beyond question that the New Testament is appealed to as authority in matters of political and social justice oftener than any other single volume. Indeed, it is the uniform habit of all appeal from the prevailing custom and against entrenched wrong or injustice to appeal to Christ the radical as furnishing at once the prototype and the forerunner of all reformers. There has been practically no limit to the assumption that Christ was primarily a radical in all that pertained to the habits and customs of his age. It seems to have been forgotten almost entirely that Christ also was a conservative; that he did not come to destroy, but to fulfill; that his ministry was essentially a constructive and up building one; that his antagonism to certain institutions was with a view to their reformation, not their destruction. And to make his ministry the ground for a nonreligious reformation of society is utterly to mistake his teaching.—Rev. Dr. A. A. Berle, Congregationalist, Chicago.

Christianity.
There is no positive rule by which we can judge to what extremes Christianity should be tested. There is not a person in the world but knows his own strength and can fight for his moral and spiritual welfare.—Rev. Dr. Eddy, Universalist, Norwood, Mass.

A Nation's Indestructible Assets.
Spiritual ideals and practical virtues are a nation's indestructible assets. They make a nation, as an individual soul, immortal. Let us ask ourselves if this love of righteousness, this love of beauty, this passion for freedom, is the dominant force of our life.—Rev. David Beaton, Congregationalist, Chicago.

The Duty of the Hour.
What is the duty of the hour? It is our duty not to speak any idle words, to refrain from unwise counsel and inconsiderate speech, knowing that in the day of judgment, which in a very real sense is this present hour, we shall give an account of our stewardship.—Rev. F. L. Phalen, Unitarian, Worcester, Mass.

Made in God's Image.
Nothing vindicates the statement that the soul is made in the image of God like his capacity to receive, to understand and instantly transmute into life the great truths of the fatherhood of God and the brotherhood of man and the laws of right and truth, of justice and purity and prayer.—Rev. Dr. Hills, Congregationalist, Brooklyn.

Relief in Providence.
We have some difficulty in accepting the belief in a certain Providence. We have no difficulty in believing that God has work over a nation or a continent,

but we are not easily to believe that God can come down to us and work individually. That would be an immense work, but that he does. He has come down to the heart of every believer in God.—Bishop S. C. Breckinridge, Evangelist, Reading, Pa.

The Parent of Profanity.
What were once exclamations and slang words develop into the profane words that are so plentifully heard on every hand. Parents should instill into their children the right use of the English language, for the nursery is often the birthplace of slang and the cradle of profanity. God hurls his denunciation at slang as much as at profanity.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

"Good Deeds" the Watchword.
We are in the dark about ourselves. The management of our hearts is quite above us. Like the forlorn Hagar in the wilderness, we must say for consolation, "Thou, God, seest me." He knoweth whereof we are made, and he alone can uphold us. From within ourselves, by his aid, we must work unto nobler things. Let "good deeds, not words and wishes," be the watchword of our warfare.—Rev. William J. R. Daly, Catholic, New York.

The Meaning of Conscience.
Consider what the word obedience means—yielding your will to another, even God. He speaks, and you obey intelligently and without question or excuse. Compare that with what you actually do. God is watching you. He knows day by day how you try to obey him. He knows who controls your will. When you think of God and his remembrance of you, it will be strange if you do not love him a little.—Rev. Dr. Breed, Episcopal, Brooklyn.

Obedience to God's Will.
Our fidelity to God consists in our obedience to his will on earth as it is in heaven. Only one thing is necessary—is this God's will? If it is, we must faithfully observe it. Our holy religion is expressed in one little word—namely, obey. When this is done, all things else will come right. Our obligation to God is seen in his supply of our necessities. In order to live we must breathe—inhalation and exhale air. None but God can supply our wants.—Rev. Dr. Alonzo Monk, Methodist, Atlanta.

The Divinity of Man.
God is not a foreign potentate. He is a relative. When you read a man's genealogical table, you may find criminals and idiots in the list, perhaps also a tiger or an ape, but earlier than any of these you will find as the first ancestor of the race God. I do not know or care how God created man, but I do know that God created him and that therefore he was not brute, but man, the prince and crown of creation made in the image of God in mind and moral nature and in sovereign power.—Rev. Dr. Camden M. Coburn, Methodist, Chicago.

The Brotherhood of Christ.
This is God's country. This is the country where all the world looks for peace and solace and happiness. The other great nations of the world, with their millions of men in standing armies, maintained for the purpose of preserving peace, stand ready to fly each at the throat of the other. Men from all these nations come here. They are surprised to find that the men from other countries are good men and true. They are surprised that they are not enemies. Then comes the feeling that they can work together better than apart, and finally in a few years they come to realize that they have but one hope and ambition and that they really owe allegiance to but one flag, the grand old standard of this country. That is the feeling of brotherhood which combats and conquers self interest. We all acknowledge God as the Father of all. Then that makes all men brothers. It establishes the brotherhood of man, and through it we find the spirit of the sacred heart of Jesus.—Archbishop John J. Keane, Catholic, Dubuque, Ia.

Christ's Standard of Greatness.
Christ's estimation of greatness is different from our own. If his standard of greatness was the model of true greatness, mighty thrones would now be occupied by the humblest Christians.—Rev. L. H. Harris, Episcopal, Atlanta.

Righteousness and Love.
We must broaden our horizon, maintain the majesty of the law and recognize the great principles of righteousness and love which must ever be the foundation of just laws and of free institutions.—Rev. H. O. Gibbon, Presbyterian, Philadelphia.

The Rich Man's Success.
To succeed in making money is only one-half of a rich man's success. He must learn to spend it so as to benefit his family and his community and increase the moral and intellectual power of his age.—Rev. Dr. McClester, Universalist, Detroit, Mich.

Everyday Religion.
Some people seem to think that the religion of the Lord Jesus Christ has nothing to do with the weekday. They act as if they had a right to leave their plecty at home on a Monday morning, as they would put on or off their Sunday clothes.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

The Bible an Honest Book.
The Bible is an honest old book. It is like nature—it will neither lie nor flatter. Go where you will, you cannot find a book, a writer, in any other realm of literature so fair, brave, honest and straightforward as the Bible and the Bible writers.—Rev. Frank M. Nelson, Methodist, Washington.

Helping Oneself and Others.
Let us be self helpful, remembering always that there is a larger, deeper self in every one of us, and at the same time let us have a watchful eye for others' needs. Indicate the abundance of good things which God and man together have treasured up for our ad-

vice.—Rev. Dr. John White Chadwick, Unitarian, Brooklyn.

A Condition of Immortality.
Faith in the Lord Jesus Christ will give immortal, incorruptible lives and bodies, and immortality is conditional in the sense that it is dependent only upon faith in him. Those who attain immortality will go through no long evolutionary period of suffering. The translation will be in a twinkling, as from grief to joy.—Rev. I. M. Halldeman, Baptist, New York.

The Church and Recreation.
It would be wrong to infer that the church is opposed to every kind of diversion. We need recreation and amusement as much as we need food and sleep. We need these forces that will bring summer into our lives and enable us to enter into our work cheerfully. Amusement tends to refreshen our minds, sweeten our tempers and render our hearts more genial. The church is not to amuse the world, but to save the world.—Rev. Dr. Lorimer, Baptist, New York.

"The Soul of a Nation."
The histories of all nations teach us that "a nation is great and strong just as it possesses and practices spiritual ideals and moral principles." And by nation we mean the ark of human government that holds for a people reverence for God and law, freedom of thought and worship, sanctity of marriage and the home and, above all, reverence for the individual soul of man, which is the source of art, enterprise and law.—Rev. David Beaton, Congregationalist, Chicago.

Christ Gives Rest.
Christ gives to us rest. By his words, by his life, by his death, through his spirit, he leads us, if we will, under the yoke that he himself wore—obedience. Into the soul of a man thus submitting to this yoke there steals blessedly the sense of forgiveness, of trust, of contentment, of harmony, of "peace with God through our Lord Jesus Christ," that is like the rest of those saved ones who stand before his throne.—Rev. Dr. Anson F. Atterbury, Presbyterian, New York.

Religion Not Iridesome.
He is the greatest enemy of religion who would make it iridesome and contrary to common sense. Most people talk religion in an unnatural tone. The moment they change the subject and talk about anything else their faces light up like sunrise and at once give the impression that they have come out of the iridesomeness of religion into that which is natural. This joyless view of religion, so inconsistent with the teachings of the New Testament, keeps many conscientious people out of the church.—Rev. Dr. Madison C. Peters, Baptist, Baltimore.

The Bearing of Crosses.
How few of us know the weight of the burdens borne by human hearts. Business crosses, domestic crosses, social crosses—they are as numerous as were the crosses on the hills of Judaea when the Emperor Titus conquered Jerusalem, their weight as heavy as life's terrific agony and woe. But greater than any burden borne by the individual life is the fact that humanity can bear it as the supreme manhood of Jesus bore triumphantly his, the greatest burden of all the ages. Our of the blue sky comes the divine cry, "In me is thine help." In the beauty of the Galilean prince, in the radiance of the divine assurance of help, no man ought to bear his crosses crouching bowed down under them, but in splendid triumph, as did the Son of Mary, who was the Son of God.—Rev. Dr. Rasmus, Methodist, Chicago.

Feeding on Christ.
We must feed on Christ as the tree feeds on the sunshine and the air. We must drink of Christ as the tree drinks of the moisture of the soil. We must correspond with our environments, our life. Christ is our life, our environment.—Rev. Dr. D. H. Overton, Presbyterian, Brooklyn.

Work of the Church.
The business of the church is to help build the kingdom of God in this world, and in this high task it is having some success. Countless lives have been purified and exalted. Whole tribes have been lifted from savagery to Christian civilization.—Rev. L. A. Crandall, Baptist, Chicago.

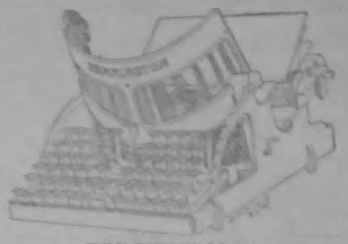
The Revival Most Needed.
No revival is greater needed now than the revival that will bring righteousness to men and make them fear God. There are many who may not be concerned about the guilt of the past because they have forgotten it, but forgetfulness is not forgiveness.—C. H. Yatman, Evangelist, New York.

The Highest Ideal.
Jesus Christ is the highest ideal of Christian perfection. He is the "way and the truth and the life." He came to teach us by word and by example. If there is any one virtue that the Saviour inculcates more forcibly than another, it is this—that our hearts and will should be in harmony with God's will.—Cardinal Gibbons, Catholic, Baltimore.

The Brotherhood of Man.
It seems to me that religion in a nation is for the consecration of character. We have been confronted with questions involving the nation and the workman. I won't say anything as to my own private opinions on such matters, but to promote Christianity we must recognize the brotherhood of man.—Bishop Henry C. Potter, Episcopalian, New York.

The Only Way.
There is but one way for us to come under the power of Christ, with all that means for our enlightenment, the realization of our highest aspirations, and that is to come under the power of the cross. To believe that for the love of us Christ died is to come under the constraints of love.—Rev. Dr. Raymond, President Union College, Schenectady, N. Y.

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The school strictly adheres to the following general principles:

1. The absolute individuality of each student.
2. Perfect freedom of thought and expression, so long as such freedom does not interfere with the rights and privileges of others.
3. Reason and experience the highest authority.
4. No discrimination is made because of a pupil's ideas. The aim is to make all of the pupils original thinkers.

OBJECT.

The aim of this school is to enable persons of any age, above childhood and in any condition of life, to obtain as much education as two years' time will permit, and this education to be imparted without the student having to study the subtleties of an effete theology.

WORK.

This school has no attraction for idlers nor pleasure seekers, nor for those who imagine that teachers can pump knowledge into them as water can be pumped into a pail. The school is only for those who will apply themselves to intellectual and spiritual work.



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It is not desired that any person shall remain a member of this school, either as teacher or pupil who makes a practice of visiting saloons or other disreputable places. All who enter this school are most respectfully and earnestly requested to leave off every enslaving habit, such as the use of vulgarity, profanity, strong drink, tobacco, opium or other injurious drugs. For further information, write either to Moses Hull, President, or to Clara L. Stewart, Secretary of the Morris Pratt Institute. Address, Whitewater, Wis.

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LIBRARIES FOR SPIRITUAL SOCIETES.

Free Publications of the National Association.

In the direct line of work of the Literary Bureau of the N. S. A., is the establishment of libraries by local societies and Progressive Lyceums.

The churches have been quick to see and take advantage of the great value of books and journals in extending their doctrines. The lecturer or minister may come or go, the paper comes every week and a book is always present to be taken up at spare moments. It is a patient teacher and asks the attention of the reader only as long as it can interest and instruct.

The literature of Spiritualism has rapidly increased until it forms a library of itself and there are many works of great value in what may be called outlying fields.

Spiritualism has come to stand for more than the manifestations; it presents a science and philosophy of life, here and hereafter, and the Spiritualist must be a student as well as an observer.

Every local society and Progressive Lyceum should have a library. It is not necessary to wait until a large number of books can be at once secured. The beginning may be made with a few, and the advantages of the plan will lead to constant additions. When a society is able to maintain a reading room, files of periodicals can be kept in addition. Reading clubs might be formed perusing the topics of certain books; discussing, reviewing and comparing.

In this connection the efforts of the N. S. A. to circulate educational literature may be mentioned. It does not appear to be generally known that this Association has quite a large list of tracts and pamphlets published for the purpose of distribution. As the fund with which these are published is entirely contributed, in order to maintain this plan, there must be a generous support. The more that is given the greater the work that can be accomplished.

Hence, while any one who wishes to read or distribute these tracts, will be furnished free on application; any contributions he may feel to make will assist in this work.

The character of these tracts may be inferred by some of the titles: "Presentation of Spiritualism to the World's Parliament of Religion," by Cora L. V. Richmond; "What is Spiritualism?" "The Spirit World," lecture by spirit John Pierpont inspiring Mrs. M. T. Longley; "Possible Conditions of Another Life," by Savage; "The New Thought of Immortality," by Rev. R. Heber Newton; "The Spirit World, Where is it?" lecture by Prof. W. F. Peck; "Plain Talk About Spiritualism," by Geo. W. Kates; "The Living World," by Geo. A. Fuller.

These tracts should be scattered by the million. Who will assist in the work? The National Association furnishes these and Spiritualists who feel that Spiritualism is worth laboring for should distribute them.

The outside world judge of Spiritualism by the fakes and exposures published with sneering comments by the secular press. It condemns because it does not know anything about the subject, except what it learns from opposers. The only way to advance the Cause is to present what it really is, its object, aims and purposes.

Spiritualism must be extended by educational means. The press is the great educator.

All organizations will understand this and the churches have endowments for the purpose of nearly free distribution of their sectarian literature. The Swedenborgians send the voluminous works of their seer for the postage. We can, in fancy, picture the advantages of such a publication fund and it may be realized by a little zeal and effort on the part of the Spiritualists.

Hudson Tuttle,
Editor-at-large N. S. A.

SUNFLOWER SEED THOUGHTS.

Who and what is the humanitarian? He is intelligently conservative in faith and habit of thought. Is he interested in the service of vitalistic worship? Little.

The Atheist or Deist? does he accept the formula of the school as to the Trinity? With him all nature is trinitarian; and the genius of his devotion is universal, creative spirit.

Does he believe in prayer? The promptings of his emotions consist in the practice of the improving humanities, fraternal kindness, because he serves best who loves most.

The humanitarian believes in the absolute sacredness of human life above everything; property or law; the divinity of man and the nobility of his useful labor.

With him work is the highest worship, because there can be no religion nor service higher than truth.

He has little respect for pulpit profanity or the idolatry of alters. His steady cultivation of the kindly, social amenities secures an inward culture and control beautiful to see; his character is symmetrical and clean, giving the community the orderly, upright, useful citizen who believes in the plowshare rather than the spear.

The humanitarian believes present intelligence and the just rights of human kind. They should suggest a better way

than be sown to settle all material differences between men and nations. The intelligent, amicable method will avoid the waste of immense treasures, the slaughter of valuable lives and enhance the ease, comfort and better ways of living.

The humanitarian is not with the church in the support of war and the rum traffic. Like the Nazarene teacher he believes the sword rusting in the scabbard is better than drawing it against human kind; and a life of temperance—self-mastery, superior to taking a city.

Turn enemies into friends by acts of kindness rather than killing. Because such practice cultivates the best in us and them—saves; while war generates hate and keeps alive destructive animosities.

Is the humanitarian a religionist? He remembers religion—religious vigor, Romish Judaism killed the Nazarene, and he therefore believes the world better with less religion and more of the practices of the higher humanities.

Not ambition for preferment or heaven but a life of service—the useful service of a life of love, kindness to all creatures. He is neither religionist nor druggist but a Spiritualist and believes nature her own sweet restorer from all her ills. "There is no sorrow that spirit cannot cure."

Does the humanitarian eat flesh meat? Not much. His peace-giving preference is vegetable, fruit and nut diet and without glutony of any kind. He believes in exercise and plenty of clean, fresh air—sunshine and the "breath of life." He breathes deeply and long and at times almost subsists upon it.

But the air he eats is not the fetid stuff found in the auditoriums closed tightly, useless six days out of seven, then opened for "public worship." What wonder the barbaric fetichisms of the dead past find ready and enthused acceptance in such atmosphere so killing to clean, free, true and highest aspiration. Can such environment of deadening dogma and soul-trammeling tradition prove other than costly and enslaving?

Hence we hear amid Twentieth Century intelligence and scientific achievement the flowering of a long, bloody Judaism:—"Without the shedding of blood there is no remission of sin." Teaching which logically must contain the muddy spirit of a greedy commercialism and the slaughtering of human life.

The humanitarian believes all salvation and improvement a personal work secured only by the correct cultivation of inward truthfulness, the intelligent unfoldment of affectional functions and higher nature of true, useful manhood. He lives to the true aim: "As a man thinketh in his heart, so is he."

As taught by the philosophy of mind, 'tis the thought makes the deed; that thought precedes and earnest desire leads to action. Hence clean, clear, right thinking is the essential factor in the formation of true, manly character. His intelligent faith in his capacity for infinite possibilities leads on in steady unfoldment and control to complete dominion.

"Said I not ye are gods." Now if he called them gods to whom the word of God came, how say ye—Pharisees—I blaspheme when I say I and the father are one." The quotation from the spiritually minded poet is confirmed by the ostracized seer of Endor. "I see men as gods rising from earth."

These and many other passages confirmed by facts and possibilities of spirit strongly intimate the eventual complete personal mastery of man in the control, aye, the prolongation of his life on this planet. This power is indwelling and the universal, creative spirit is individualized in mankind. It is thus we are made partakers of the divine nature—"God manifest in the flesh of humanity."

"There is a spirit in man—indeed, the real man is spirit—and the inspiration of the Almighty giveth understanding," as declared the pure, patient, Persian Job. We therefore possess the factor of all progress and power within our own keeping as our sure savior wherever we may be.

As Jesus the Christ gained his self-sufficiency, self-supremacy by the gradual unfoldment and cultivation of his inherent faculties and personal powers, so also is it with prophets, seers, wonder-workers, media, teachers, and gods in all ages.

It was so with Homer, Zoroaster, Confucius, Socrates, Plato, Aurelius. They cultivated, enlarged the truth born within them and lived out their own individuality.

Appolonius, Paul, Jesus reached perfection by service the exercise of their innate powers, gradual growth and practical unfoldment. These all were leading humanitarians rather than religionists. Theology of the schools, religions and the "scheme" of salvation by blood has been so long abused—commercialized for fat sordid livings the true, practical humanitarian has little use for them.

He believes the gods and lords of the past old enough and strong to care for themselves, it is therefore our chief concern to make wise use of reason for the largest, best development of our innate powers for all the rights of humankind and our highest amelioration.

"I relish self-dissection; for I woo Knowledge, and such process finds it true; I love to judge between the false and true; Blow off the dust of friction and of doubt; Break error's crust, let the sunlight through; Ope mystery's doors; give bigotry the knout;

I love the good, the beautiful, the great; And all the noblest hopes in man's estate." SUNSHINE.

THE SUNFLOWER.

A HAPPY NEW YEAR.

This day's dawning has led me to pen a few lines to THE SUNFLOWER, on the meaning to me of the phrase of "A Happy New Year." As I sit alone in my room my thoughts begin to wander over those words, although no human voice has yet greeted me with their utterance and I begin to think of years gone by in comparison with the newly born year.

I thought of home-surroundings and the sweet strains of a greeting by those words from loved ones, in the past, most of whom are in Massachusetts and the east, and I here in California. The thought of loneliness began to creep over my being as I thought "here I am, surrounded by human beings on all sides, and yet I am far away from relatives and associations of tender remembrances;" so I began to think of what it all means to be alone.

Experiences are the steps unto wisdom, I thought, and immediately I commenced to look back over the varied experiences of my young life and realize the great wisdom through all, and I said, "nay, I would not wish to part with any step of my life, although many steps seemed so steep for me to climb and caused many bruises, in order to reach the surface, but those bruises healed with balm of self-understanding that I must keep on climbing in order to reach the surface, heights of wisdom and I expect to keep on ascending forever even if at times I falter by the wayside. I know eternal progression the law evolved in every human soul.

I realized that in this lonely experience of today there was a significance which at first I did not perceive, but on meditating I realized in a broader sense that I was not alone and how could I be alone at all, when all life is one endless and linkless chain, living in the Great Omnipotent Spirit, whom we call God.

I perceived also that it is only in just such moments that we realize our relationship to all mankind and I felt a power arising in me that was sublime as I realized that thoughts are living forces and unite us with all we desire to reach and that no distance can separate the love created within.

What a glorious realization this is even when we are misunderstood by someone; that in the silent thought-force we can assist them and quicken their spirits to the vibration of thought transference although they may in a sense be unconscious of the thought at the time; yet it all stimulates and penetrates their sensitive nature and sooner or later they too, awaken to the fact that they are not alone.

Pause and think or the wireless communications going out today form the millions of people who are absent from their friends. What a wonderful power it is, and yet so little understood by humanity today.

How inspiring is the thought that this New Era is bringing to man a knowledge of Nature's forces, that in the past were seemingly unknown. It is man's earnest desire to know what has tapped the great mysteries of life in this vast universe; what has quickened his sense of comprehension; "to work and ye shall find."

So I began to seek and I found my relationship with the Infinite; discovering that I never am alone, as all life, and if I was alone I should be without life; therefore, I could not exist at all.

This understanding which dawned on me as a New Year's greeting taught me, that oft times when we are in solitude and reach into the powerful silence, we often begin to know ourselves, and it is only through this understanding of ourselves that we can know or understand others and see the fact that every human soul must live out his life for himself; that no one else can do this for him and that he must look deep into each experience that comes into his path and see the wisdom to be gained therein so that he may be able to climb onward and upward through life's eternal progression; that our love may ripen our souls during each year of this earthly sojourn.

Let us all be natural, throwing away all superstitions and prejudices and be free, so that our souls may expand in God's love which is limitless and through this knowledge we realize that every man is our brother born of the same great cause by the same law, giving to each the same inheritance and the same possibilities of attaining the perfect as the individual soul.

As the new year rolls in, so do lives roll out into the limitless space to unfold their real selves or consciousness by the various experiences that we are all one great family with no separation one from another.

"That I'm born to die, Oh, never;
This spirit is all of me;
I stand in the Great Forever,
O, God, I am one with thee."
ELIZA RHODES DOUGLASS,
Los Angeles Cal., Jan. 1, 1903.

The Science of Spirit Healing.

Having been requested many times, being a veteran Spiritualist, to describe the method of healing as seen clairvoyantly, I enclose a brief description for your interesting paper.

While in the city of Boston my attention was called to the healing psychic work.

I visited the beautiful Ayer's temple, with its inspiration and manifestations Chickering hall with its eloquence and spirit messages, Mrs. Soule's impressive services and messages, then turned my

attention to spirit healers, finding much of interest.

The conditions for seeing most clearly I found in the treating room of a Dr. G. Lester Lane, 872 Huntington Avenue, owing to the fact that a treatment was being given, affording opportunity to witness the method of healing.

The room was softly shaded, yet illuminated by waves of spirit light beautifully visible to my clairvoyant sight.

The Dr. was enveloped in a spiritual light emanating from the hands of three white robed spirits near him, while his hands rested upon those of his patient to whom the healing vapor was transmitted; the waves of spirit light increasing in vibration. I witnessed a magnificent staff of spirit physicians and chemists applying various colored chemicals and brilliant fluids to the brain of the sufferer, producing a restful refreshing expression on the face.

This double battery of spirit power acting directly and indirectly for the restoration of the mental and physical health to normal conditions, was to me most scientific and wonderful; also annoying and obnoxious spirits are permanently removed by the Dr.'s staff of physicians of which I hope to write later.

I was so impressed with their presence and power, their scientific knowledge far beyond the earth spirit plane that it seemed as if I were returning from the sweet refreshing atmosphere of a purely spirit realm.

High, intellectual and spiritual conditions being requisite for such rare expressions of power, I surveyed the surroundings finding evidence of two diplomas and works of advanced thought treating on the finer forces of the universe.

Truly the importance of the highest developed medical qualities call for institutions of spiritual and intellectual instructions.

BARTON STEWART.

Chicago, Ill.

RYTHM OF NOISE.

Such noise! the city's din
Did jar my would-be rest;
And thus away, I went from sin—
So-called—to Nature's nest.

All nestled under trees,
Caressed with scent of flowers,
Where sun rays, mingled with the breeze
And days seemed only hours.

The birds inspired a song
To words and music grand;
But self grew tired, the seeming wrong
I could not understand.

Till summons for me came
To leave and chord with strife
Once more; vibrating on the main
Of active city life.

The hum of wheels and ring
Of bells, and whistles loud;
The first voice whispered, "you can sing
The song Nature endowed."

And soon the jar become
Unnoticed and I sang,
Delighted, "could it be the same?"
A bases or tenor rang.

Thus rounded out a whole
Before 'twas incomplete;
For nature's bosom nursed the soul
To higher tensions meet.

In harmony with noise—
The choir that passes by
A chord in which my song doth poise
In rhyme with melody.

Mary J. Scott.

THE SCHOOL OF LIFE.

"Life's sea at best tempestuous rolls,
But could I once more launch my boat,
The tears of other's sins would swell
The stream of time and I would float,
In safety o'er temptation's shoals,
Experience teaches overwell."

—Patridge.

As we look adown time's vistas, at the vanished years and all the deeds that's past, we see that this short span of earth life is but a school, whereby all the struggles and strife we learn lessons which prepare us for a broader life to come.

Many people remark, when they are nearing life's end, that they have just learned how to live. True it is; but this yearning for a continued existence, proves to my mind, that through an instinctive, inborn thought or intuition, we discern, perhaps a little dimly, but nevertheless truly, the grand truth, that man cannot die; that conscience cannot be annihilated by death. The mortal body returns to dust; but the immortal spirit rises to life immortal, and progress eternal.

When mortal eyes are
Closed in death,
When mortal form lies
Still and white;
Then spirit sense
Feels perfect rest;
And with immortal
Life we're blessed.

LEWIS R. HILLIER.

LIGHT OF TRUTH

A 16 page weekly illustrated Spiritual news-paper devoted to reform and regeneration. "Wherever wrong is done to the humblest and weakest 'neath the all beholding sun, that wrong is done to us."

WILLARD J. HULL, Editor.
A full line of reformatory books and pamphlets for sale. Address, LIGHT OF TRUTH PUB. CO., N. Front Street, Columbus Ohio.

THE GENTLEMAN FROM EVERYWHERE.

By James Henry Foss, A. M., is a handsomely bound book, just out, and is a history of the author's life given in a very fascinating way. It is full of wit and humor also the most profound thought, and goes from one to the other in the same manner as do the sunshine and shadows of life.

The author is an advanced thinker and has had proof of immortality through psychic phenomena; and has had an eventful life. It is a grand book from start to finish and everyone should read it. It will drive away the blues and do you good.

It contains 318 pages is illustrated has a portrait of the author; it is sold by leading book sellers and by the author, James Henry Foss, 2218 Claremont Park, Boston, Mass. Price \$1.50.

THE VANGUARD.

Is the title of a new magazine recently launched before the world. It is edited by J. M. A. Spence, at Green Bay, Wis. The editorial says: "The Magazine is to promote clear thinking and right action in relation to the great social and religious questions of the day," and especial attention will be devoted to the three departments which the editor believes are "destined to diminish the load of superstition, sorrow and suffering now pressing upon the race." Rational Religion, Scientific Socialism and Practical Psychology.

It will be published monthly at \$1 per year.

MAZDAZNAN.

The Sun Worshiper appears under a new title, "The Mazdaznan" in a bright red cover which seems to glow with health and vitality. We wish them prosperity and all that is good. It is a Magazine for advanced thinkers and is edited by Rev. Dr. Otoman Zar-Adosht-Hanish and published by the Mazdaznan Co., 1613 Prairie Ave., Chicago, Ill. Price \$1 per year.

INVOCATION.

All hail the giver of life! All rejoice;
As the magnetic sun; symbolic type of the spiritual, creative force rises in the sky and sheds broad beams of vibrating light over land and sea. May you ever give light to this world; and may you teach us truth, as you taught the wise men of old. May all creatures behold thy face in thankfulness; knowing that you are the sign of life. Peace and may all hail the angel of the morning.

LEWIS R. HILLIER.

Mrs. A. A. Cawcroft, MAGNETIC HEALER.

Also Magnetized Paper Sent by Mail.

333 E. Second St., Jamestown, N. Y.

Cassadaga Camp Program For 1903.

GEORGE H. BROOKS, CHAIRMAN.

The program as far as completed is as follows:

JULY.

Thur. 9—Buffalo Day. J. W. Dennis, Chairman.
Sat. 11—Veteran's Day. Carrie Twing.
Sun. 12—Carrie Twing. Elbert Hubbard.
Wed. 15—Ohio State Day. Willard J. Hull. W. J. Colville.
Fri. 17—Willard J. Hull.
Sun. 19—Willard J. Hull. J. W. Colville.
Wed. 22—New York State Day. H. W. Richardson, Chairman. Mrs. Tillie U. Reynolds. Carrie E. S. Twing.
Fri. 24—Mrs. Tillie U. Reynolds.
Sun. 26—Rev. F. A. Wiggins. Mrs. Tillie U. Reynolds.
Tues. 28—Rev. F. A. Wiggins.

AUGUST.

Sun. 2—Rev. Morgan Wood.
Tues. 3—Rev. Morgan Wood.
Wed. 5—Woman's Congress. Rev. Anna Shaw. Mrs. Catt. Susan B. Anthony.
Sun. 9—Rev. Francis Mason. Rev. Anna Shaw.
Wed. 12—Pennsylvania Day. J. K. Wilson.
Fri. 14—Prof. W. M. Lockwood.
Sun. 16—Prof. W. M. Lockwood.
Tues. 18—Prof. W. M. Lockwood.
Wed. 19—Canadian Day.
Sun. 23—Rev. B. F. Austin.
Wed. 26—N. S. A. Day. H. D. Barrett.
Sun. 30—Swami Abhedananda.

The Monday programs will consist of conference and a card party in the evening.

SPIRITUALISM

Become a Genuine Medium and Clairvoyant in 30 days. Get direct communications from your loved ones (supposed to be dead) who are constantly with you and helping you in every event of life, protecting you day and night from the hypnotic control of the evil minded of this and the other world. Through

SELF-HYPNOTIC HEALING

I have lately made a wonderful discovery that enables all to induce the hypnotic sleep in themselves instantly. SEND THE VELL, and

SEE YOUR SPIRIT FRIENDS

and talk to them direct through this phenomenal trance at your own home privately, spoken at any desired time and thereby cure yourself of all known diseases and bad habits.

ANY PERSON CAN

Induce this sleep in themselves at first trial, control their dreams, read the minds of friends and enemies, reveal all secrets in love affairs, intimacy and war-times and problems in this sleep, solve hard questions and problems in this sleep, and remember all when awake. Hypnotism are subject no matter how hard and become an expert Magnetic Healer. This

Mail Course of Five Complete Lessons will be sent to anyone for only one silver, actually enabling you to do the above without further charge. Send in the skeptical, Subject to Examination.

Address Prof. R. E. DUTTON, Ph. D., Lincoln, Nebraska.

LIGHT FROM EVERYWHERE



Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Give your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith. "Correspondents" or "subscribers" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. Do not send them if you do not want them returned. We can not use them.

Send us notices of your proposed anniversary meetings for announcement in this column.

Ahnie Thorndsen writes that The Church of the Spirit Communion are about to reopen their meetings under very favorable conditions at Louisville, Ky.

Lyman C. Howe will lecture in Buffalo during February, after which he expects to have a surgical operation on his eyes to restore his sight.

D. B. Jimeson writes from Buffalo: "I will hold a public seance at East Aurora, N. Y. January 22nd. I held a seance at the Spiritual Temple Monday night to a small audience owing to cold weather. We go home on January 26th and our address will be Steamburg, N. Y. All letters will be answered from there. We visit Toronto in March."

At Jacksonville, Fla., meetings are held every Sunday in the hall at 112 W. Bay Street, at 10:30 a. m. and 7:30 p. m. Conducted by Geo. P. Colby, inspirational speaker.

Harry Dalton writes from Troy, N. Y.: "The subscribers here that I have got for you are more than pleased with your paper. I have hired large hall here and am holding meetings every Sunday evening and have crowded houses that take a great interest in Spiritualism. Send me at once a few sample copies and I will try to get you some more subscribers at \$1 per year."

F. Corden White is filling a ten-day engagement at Conneaut, O.

Jas. E. Mizzles of New Hope, Ark. writes: "Dear Brother Bach: your book, 'Big Bible Stories,' and 'The Ten Commandments Analyzed,' received, and I have just finished reading 'The Ten Commandments Analyzed.' It just suits me exactly. You are certainly gifted with the faculty of expressing whole volumes in a few short sentences. I will say to all 'honest thinkers' who purchase this book from you and are not pleased with it, that, though my means are somewhat limited, I will pay them their money back if they will let me know they do not like it. I am not at all interested in the sale of the book further than that I want others to share this 'feast of good things' with me, and you to receive a small compensation for your pains. I haven't yet read 'Big Bible Stories.' If it is better than the 'Commandments Analyzed,' I think I shall laugh a whole week. I think I know a good thing when I see it; if I do, then your 'Ten Commandments Analyzed' is a good thing, and I feel certain that it will uproot many thorny thistles in the dark valley of superstition."

M. E. Blodgett, corresponding secretary, Minneapolis, Minn., writes: "The Progressive Spiritualist Society, of Minneapolis, devoted the evening of January 3rd to memorial services for Abby Judson. After an impressive address by Mrs. Talcott, the president of the State Association, J. S. Maxwell, made some appropriate remarks, referring to his acquaintance with Miss Judson and her noble work. He was followed by our beloved brother, Dr. Swanson, whose feeling remarks were greatly appreciated by all present."

The fifty-fifth anniversary of Modern Spiritualism will be celebrated in Tacoma, Wash., March 31st, in an all-day session. On the Sunday previous special services will be held in Forester's Hall.

Mrs. Tillie U. Reynolds writes:—"I am serving the Spiritualists of Rochester, N. Y., in the capacity of State Missionary. I do not know of a city where missionary work is more needed. The organization, or what was an organization, is dead and every fake or tramp medium can and does, I think, stop here. The people are so hungry for spiritual thought and manifestations that they patronize them well. When exposed it is a dreadful set-back. I send you a clipping from the Democrat and Chronicle regarding one giving the name of Albert Raymond who has been here since August. I am working against the feeling engendered by this man's wrong doing."

When will intelligent people cease to pay for being taught mediumship, and above all, to purchase 'silk charms' which the medium claims hold so much good for the wearer? I hold two more meetings here at this time and will leave with regret for I truly think there is a fine field for good work to be done. Only organization can and will protect the community against such as have made Spiritualism here a scoff and ridicule to so many. Earnest, true-hearted men and women, knowing this beautiful religion to be true and only thing that comforts and assists them to a higher living, will not be seen among those who go to the hall for spiritual food, as the past has brought such reproach to them. Why will not Spiritualists organize and pull together. A 'long pull, a strong pull, a pull altogether,' even for a short time would prove so conclusively the benefit of concentrated action that no one would feel to drop out. My next places of missionary work will be Hornellsville, Wellsville, Friendship, Inavale and other nearby places where there seems much interest manifested and we trust much good will result."

A card received from E. C. Reichwold, secretary of A. S. U. and F. F., says: "I have secured a negative of Mrs. Elizabeth Cady Stanton which taken shortly before her demise. It is a splendid picture and should adorn the home of every Freethinker in the land. Mrs. Stanton was one of the foremost liberals of our time, and by far the greatest woman that ever lived. Most of her life was devoted to the betterment of the human race and especially the emancipation of woman. This photograph does her full justice. It is not sold, but any member of the society can have one free of charge by applying to me."

The Michigan State Spiritual Association will hold its annual mid-winter meeting at Grand Rapids, Mich., February 6, 7 and 8. The program is as follows: Friday, 10:00a. m., Informal reception at Spiritualist Hall, Lincoln Club rooms, 66 Pearl St. 2:30 p. m. Address of Welcome, D. A. Herrick, Grand Rapids. Response, Dr. B. O'Dell, Paw Paw. 7:30 p. m. Address, D. P. Dewey, Grand Rapids; Mrs. D. A. Morrill, Grand Rapids. Saturday, 10:30 a. m. Address, Mrs. Dorothy Daily, Detroit; Mrs. D. A. Morrill. 2:30 p. m. Address and Messages, Dr. P. T. Johnson, Battle Creek; Mrs. N. M. Russell, Grand Ledge. 7:30 p. m. Address, Inspirational poem and Messages, H. L. Chapman, Marcellus; Mrs. N. M. Russell. Sunday, 10:30 a. m. Address, Julia M. Walton, Jackson. 2:30 p. m. Public Ordination Services Address, D. A. Herrick. 7:30 Address, Dr. A. B. Spinnay, Reed City. Music will be in charge of the Grand Rapids Spiritual Society. Speakers and Members of the Board will be entertained free of charge; also visitors, as far as possible. Some of the railroads make reduced rates to parties of ten or more; get up a party and enquire of your local agent about it. Miss Rena D. Chapman, sec., Marcellus, Dr. B. O'Dell, Pres., Paw Paw.

Moses Hull has been lecturing at Findlay and Lima, O., recently.

Once I Was Blind But Now I Can See,

Once I was blind but now I can see, Once I was bound but now I am free; Free from the creeds narrow and blind,

Made to retard growth of the mind; Born in the age when man was crude, They are weak thoughts of the priest-hood.

To keep control over mankind Is the real truth in creeds, I find.

Now I am free, my life is light, Darkness gives place to sunshine bright.

My faith is gone in legends old, They are but dross, not virgin gold. The past is dead, its ghost remains, Its unseen hands still binds the chains;

To make men slaves to fossil creeds, The breeders of inhuman deeds.

Now I am free, my life is real, Pure joy is found in other's weal When others grieve I shed a tear—All men are brothers dwelling here—The load too great for one to bear Is thistle-down when others share; Life's way is rough—with ill beset—To teach the soul life's alphabet.

Now I am free life is divine; The love within will outward shine. We must give aid and sympathy For we are one vast family. One destiny awaits each soul, As we progress we lift the whole. All souls will find God's paradise, Life is not a lottery prize.

H. M. EDMONSTON.

To say this, that and the other precept of the New Testament cannot be paralleled in the sacred books of the non-Christian religions, only proves how narrowly we have read.—Emerson.

GREETINGS FROM THE N. S. A.

A Donation of Two Hundred Dollars For the Defense of Wills.

Dear Mr. Editor: All connected with the management of the N. S. A. extend greeting and best wishes for you, in the New Year; our greeting and goodwill also go out to your readers, all of whom we feel sure are interested in this Association and its good work for humanity.

There is but little of news to report at the present time; the routine work of the home office goes on as usual; the missionaries are busy which the public knows, from their frequent articles in your good Spiritual papers. There is need of more missionary work, and we hope to see it extended in time to every quarter of our land. Our free library is doing its usual good work, and each day brings seekers after truth to this office to borrow the books that are here to loan; every city in this country should have a free circulating library, where spiritual and liberal books and papers could be found. Our free literature—in the shape of leaflets, tracts, and so forth, is called for freely, and we hear of its missionary work in all places, mostly remote from mediums or Spiritualist meetings.

As Mr. Hudson Tuttle is busy with the work as Editor at Large the N. S. A. expects that the New Year will prove one of greater triumph and blessing for the Cause, and that the Lyceum movement will also take a new start, since that earnest worker, J. W. Ring is foremost in the labor of love for the children, and is making his lesson weekly paper a power for good for adults and children alike.

I am happy to report that our fund for the defence of wills—which had become quite exhausted—has been blessed by a donation of two hundred dollars from a friend of the N. S. A. Secretary who does not desire to have her name appear. The medium's fund occasionally receives a spare dollar, but of late the friends have given it but little thought—perhaps they will do so, after the holiday drain upon the purse is no longer felt.

As our friends know, it has been decided not to build a medium's home on the N. S. A. land at Reed City, Mich., which was wise, since the property on that land has been burned; as it is, this association will receive its insurance on its building, and we expect to have no loss to report in this direction. It is requested that the public take notice that the N. S. A. will not erect a medium's home anywhere in Michigan, nor at any other place at present, not only because the public did not respond to the call for funds for that purpose, except an occasional instance, the result being only about five hundred dollars outside of the fifteen hundred given by two members of the Board; but also, because, the money thus obtained has been turned into the medium's relief fund, from which the N. S. A. is pensioning—and caring for—several aged and veteran mediums intending to increase the work as circumstances allow. One of our pensioners has been taken in charge by some of her relatives, and is now in California among the flowers, seeking health, while the N. S. A. is relieved of her care.

The terrible bereavement which has come to President and Mrs. Barrett in the violent death of their only child, has brought sorrow to thousands of hearts; universal sympathy is with them, for while we know that the loss is only temporary and temporal yet we realize the anguish it has brought to their darkened home. Our tender thoughts and blessings go to them.

MARY T. LONGLEY, N. S. A. Sec'y. 600 Penn. Ave., S. W. Washington.

I like to think of the human race, from whatever stock its members may have sprung, in whatever age they may be born, whatever creed they may confess, together in the presence of the One Reality, engaged, not wholly in vain, in spelling out some fragrance of its message. All share its being; to none are its oracles wholly dumb.—Balfour.

Dunkirk, Allegheny Valley and Pittsburg R. R. (Central Standard Time.)

No. 1	No. 3	IN EFFECT NOV. 25, 1902.	No. 2	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.

the work as Editor at Large the N. S. A. expects that the New Year will prove one of greater triumph and

STIRRING CRITICISMS.

A Dissertation on Chas. Pearson's

CRITIQUE OF BIBLICAL MIRACLES.

His Critics Reviewed—An Open Letter to Clergymen.

"WHEN THE YOUTH FAILETH THE PEOPLE PERISH FOR LACK OF KNOWLEDGE."

Seven different times is the church distinctly admonished to "hear what the spirits say." Yet as informed by prophecy many will disregard the truth, refuse knowledge "and giving heed to seducing spirits teach the false doctrine of devils." This is being done by numbers of ecclesiasts who, rather than investigate and reason on the obtainable spiritual knowledge shut out the light and preach the mistaken barbarous doctrine of a great, chief-orthodox devil going about among the people "like a roaring lion seeking all he can devour."

True this nation is an essential factor in their confined, cribbed and cabbined piously cornered "scheme" of salvation. For it appears without a personal devil and Judas as a traitor they could have no "crucified" redeemer for "without the shedding of blood there is no remission of sin." A great "scheme" surely to save Popes, Prelates, Presidents, Kings, Ecclesiasts and slaughters of mankind from the sin of productive, useful industry and poverty.

These bigots from the church militant (military) the people "belong" to it and are worked to support it for all they are worth—taxed from cradle to the grave and even beyond—viz.: Purgatory. Great "scheme" of "Free Salvation." What wonder Caesars, Emperors, presidents and kings so faithfully continue the work of bloodshed, conquest and glory. It all belongs to the great priestly scheme, "without the shedding of blood there can be no remission."

These are the people who prefer not to have the murders, barbarisms, revenges, jealousies and hatreds of their text book disturbed. Knowledge that will simplify and make "miracles" the marvels and moral ethics of the Bible intelligible and practical they denounce and will have none of it.

Their calling is mysterious—mongering to induce the illiterate to come and receive their religion and hopes of the future of them. But the people who think are learning that any creed or any teachings which does not give the practice of better humanities first consideration is unworthy attention, that the gods and their ministers should look out for themselves. That human life is sacred above all material property, altar, throne or temple, that humankind is innately divine, and honest, useful work the highest most servicable worship. "That the maker of the heavens and the earth dwelleth not in temples made by hands and should not be worshipped as if he needed anything from us." All such worship is idolatry and unworthy the respect of upright, clear-thinking, right-reasoning, true manhood.

The soul-shrivelling teaching of past centuries is enslaving and false to all the highest and best interests of human kind, obstructive to progress, a debasing and costly imposition on the liberties and rights of man.

WITH MANY THE BIBLE IS A PRECIOUS BOOK.

Its teachings rationally understood and practiced wisely tend to ennoble human life the basis of virtue, justice and high achievement. They tell of the innate divinity of man as the offspring of the great all-father and his heirship of immortal life.

A collection of law, history, interesting biography, poetry and precept. Indeed, if Christians were ready to learn of clear Free-thinkers when they are right there would soon be less of infidelity abroad. The intelligent teaching of rational views of these scriptures will never destroy the ground work of pure religion, the opinion of Rev. W. A. Bartlett to the contrary notwithstanding. Intelligent criticism is corrective of vanity and abuse, and any cause that cannot bear just criticism is already lost. Truth in the crucible of lasting analysis shines clearer for the intense.

He who foresees calamities suffers them twice over.—Pon-teus.

proving service of a really progressive world.

But in view of the many ministerial special meetings to criticize and if possible disprove the position upon Bible infallibility, their written special papers and oral discussions disclose mainly the great lack of original, clear argument and are largely made up of denunciation and attempted disparagement of the man, rather than a judicious, logical analysis of the argument. "Tis pity, and pity 'tis, 'tis true," so large a body of educated men potent, grave and reverend D. D.s should prove so careless of opportunity to substantiate the validity and reliable character of the marvels contained in their spiritual text book. Opportunity so golden and timely to prove their utility as a body for social and moral amelioration, and reassure the world has never occurred before.

Their indifference to duty, and real ability to meet and disprove the higher progressive argument is sad, and to the reflective, clearly shown.

There is illogical conclusion and serious lamentation by some about the "destruction of pure religion if 'miracles' of the Bible cannot be proven beyond the power of man—not 'supernatural.' Others pretentiously declare: "these professors are not 'divines,' theologians nor even 'Rev.s' only laymen—lame men—without authority anyway, then why all this bother about them? Neither profound, logical nor original—either go too far or not far enough."

Another enthusiastic brother leaped to his feet and burning with holy zeal for defence of the foundations of the Fathers exclaimed, hotly, "at such assault on the divinity of Christ every honest heart should cry out, 'hands off the holy ark of the covenant.'"

Such, and more of similar waste makes the judicious grieve and wonder are we in the twentieth century, the middle ages, or yet much farther back of these days of superstition and mental obliquity. Turning from this pious trapazee swinging and irrelevant monkey dancing, I open the *Christian Advocate*, the organ of the M. E. Church, to learn of its talented editor—simply disappointment intensified. "A momentous issue" is the caption of an editorial attempting to review the Professor's sweeping discount of Bible "miracles."

Quoting briefly some of these "myths incredible," he aims to show the dangerous character of such belief to the fundamental teachings of his church and discipline, and gives as his opinion that when the Professor gave his philippic against infallibility of the Bible and its "miracles," to the printer he should also in honor have sent in his resignation of Professorship to the authorities of the college, the trustees of which should at once declared his place vacant. "Some of these stories are crude and childish, some are pathetic and sublime, but they are all alike legendary and not historic."

"But if the Bible miracles are not myths accounts of real events attending the establishment of the Kingdom of God on earth, may His spirit enlighten the eyes of the Professor that he may see that he knoweth nothing yet as he ought to know," prays this devoted editor.

SUCH GENEROUS INVOCATION WILL

hardly offend, and if enlarged to include the Methodist ministry, the dear editor not excepted, could surely do no harm if intelligently sincere. But may enlighten the spiritual preception of truth and broaden the vision to see there yet are others and the Father of Light is no respecter of persons but rich unto all who intelligently call upon him. But the inner, earnest wish prevailing through this editorial is that the scholarly Professor vacate his influential chair—which he has since done—that his advance-thinking and teaching no longer disturb the established creed and doctrine of "Methodism."

(Continued in next issue.)

In our age and in a world that reads and compares and inquires, because it thinks, authority must vindicate itself by its appeal to those judges of all truth which are the image of the Divine in man—the spiritual intuitions, the conscience and the reason.—Bishop H. C. Potter.

They had looked soulfully into each other's eyes for some time, but somehow he didn't seem to come to the point. Then suddenly he made a discovery.

SHAPE OF THE HAIR.

Its Contour Decides Whether It Will Be Curly or Straight.

Naturally straight hair cannot be made to curl naturally or permanently owing to its contour, which is cylindrical.

The contour of the hair is either cylindrical, oval or flattened. Whether a hair is to be curly or straight is largely dependent upon its contour. The more oval or flattened it is the more it will be curled.

Cylindrical or straight hair is even in its construction from root to point. In other words, the fibers of the middle layer are disposed regularly and evenly around the central shaft, and hence a perfect cylinder is the result.

As this fibrous portion is the seat of elasticity and strength it follows that the tension must be equal on all sides of the hair shaft; consequently there can be no twisting of the hair upon its central axis; therefore it must hang or grow straight without wave or curl.

Naturally curled hair is oval in contour, the fibrous portion being unevenly distributed—that is, not in the center of the hair shaft, but on one side; hence a coiling or curling ensues.

Hair being hygroscopic, it is from this fact liable to have its curling properties influenced by the state of the atmosphere. Therefore naturally curled hair becomes more curled when the hair is saturated with moisture. But artificially curled hair invariably becomes straightened and lank at the first approach of dampness, for the reason that the fiber cells of the hair shaft, which have been stretched and then baked into an abnormal position by the use of the hot curling iron, becoming moistened, lose their crispness and finally assume their normal condition, and the "curls" no longer exist.

A Witty Courtier.

One of the difficulties of royalties—one of the things that account for the tendency to selfishness which has been considered one of the weaknesses of the royal caste—is that they so seldom hear the truth. One could give many examples of this in even the lighter affairs of life. For instance, when Louis XIV. was once playing at backgammon, a favorite game with him, a dispute arose as to a doubtful throw of the monarch. The courtiers, appealed to by the king, said nothing, not daring to give a verdict against the king, not caring to tell too palpable a lie. The Comte de Grammont entered at this awkward moment, and the king asked him to decide the matter. The witty courtier replied without a moment's hesitation, "Your majesty is in the wrong."

"How," said Louis, "can you decide before you know the question?" "Because," replied the count, "had there been any doubt all these gentlemen would have given it in favor of your majesty."

Cabbage Field Hero.

An old English soldier tells how he missed the Victoria cross: "I was once sent out to India with a regiment to be pushed forward to the front, as a fierce war was going on. But one night we were suddenly attacked, and I got separated from my comrades and wandered about in the thick scrub for nearly three hours until I suddenly came into the open. I then laid myself flat on the ground to listen, as it was very dark. But I suddenly fancied I could see the enemy in front of me kneeling. I sprang to my feet, determined to cut some of them down before I was overpowered and shot, and, dashing forward, I slashed right and left until daylight broke over me, when I found that I had beheaded 500 red cabbages!"

Sir Joshua Reynolds.

Sir Joshua Reynolds once forgot the existence of one of his pictures. Edmund Burke obtained a very early work and called on the great artist, submitting the work as that of a young student who sought advice from the master. Reynolds had a long look and then asked, "Is the painter a friend of yours?" Burke replied in the affirmative. "Well," replied the great man, "I really don't feel able to give an opinion. It's a cleverish thing, but whether it is of sufficient promise to justify the young man in adopting art as a profession, I cannot say." Sir Joshua had entirely forgotten his own work.—Chambers' Journal.

A Clincher.

They had looked soulfully into each other's eyes for some time, but somehow he didn't seem to come to the point. Then suddenly he made a discovery.



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Address, 920 Haight Street, San Francisco, Cal.

"NEW WOMAN" AND ANCIENT.

Mannish Garb For Female Wear Not an Innovation.

One of the pet reproaches made against the new woman is that in her unseemly longing to stand upon the same footing as her aforesaid lord and master she invented the fashion of wearing garments of a mannish cut.

This is most unjust, and she may readily be proved guiltless of the charge by a trifling investigation of the fashions of ancient times and of conservative countries, where the poor things are as unemancipated as possible and still wear the same style of garments as their foremothers of a thousand years ago.

The Chinese lady, as every traveler testifies, is one of the most modest, retiring and conventional of creatures, yet she wears clothes almost exactly like those of her husband and brothers. Indeed in China trousers are considered much more proper as feminine garments than skirts.

The Turkish woman's dress is identical with that of the husband who keeps her so carefully shut away from all newfangled notions, and the Eskimo woman clothes her little fat legs in tight sealskin breeches, finished off with smart fur topped boots.

The happy woman of Siam, who has never been obliged to go in for woman's rights, having always been as free as air and the equal of any man of her acquaintance, wears, like every man in the kingdom, a square of cotton or silk curiously adjusted about the legs and fastened by tucking two of the ends through at the waist in what travelers describe as a perilously insecure manner.

Looking back at the good old times to which those who disapprove of the new woman are so fond of referring, very early in the world's history can be found instances of women adopting mannish clothes when they were suitable and convenient.

The Greeks, with their hunting goddess, their amazons and their swift atalantas in the athletic games, have shown us how beautiful woman can be in the short tunic worn by the youths. But no doubt even then old folks mentioned a prehistoric time when girls were not so bold.—Chicago Chronicle.

Happy Peter!

A clergyman was sitting in his study one evening hard at work on the following Sunday's sermon when a visitor was announced. She was a hard, muscular looking woman, and when the minister set a chair for her she said somewhat brusquely: "I am Mr. J., ain't you?" "I am," replied the clergyman. "Well, maybe you'll remember o' marryin' a couple o' strangers at your church a month ago?" The clergyman referred to his diary for a moment and then said: "What were the names?" "Peter Simpson and Eliza Brown," replied the woman, adding, "and I'm Eliza." "Are you, indeed?" said the minister. "I thought I remem—" "Yes," interrupted the visitor. "I'm her, and I thought I'd drop in and tell you that Peter's escaped!"—London Answers.

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Jos. Robt. Buchanan.

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The Angle System.

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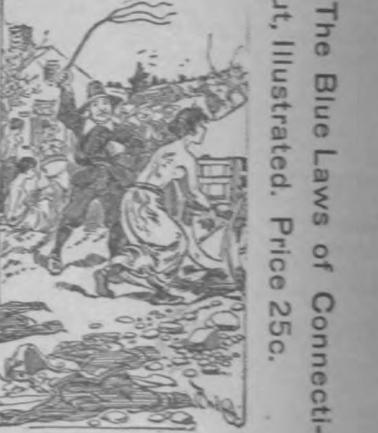
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